

THE CHRISTIAN

JULY 10, 1960

98th YEAR

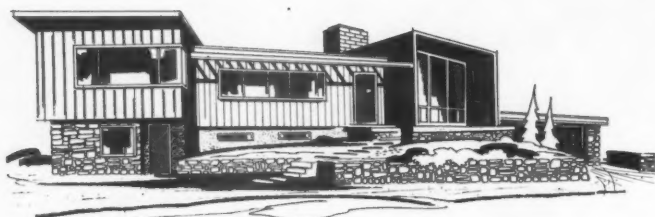
INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



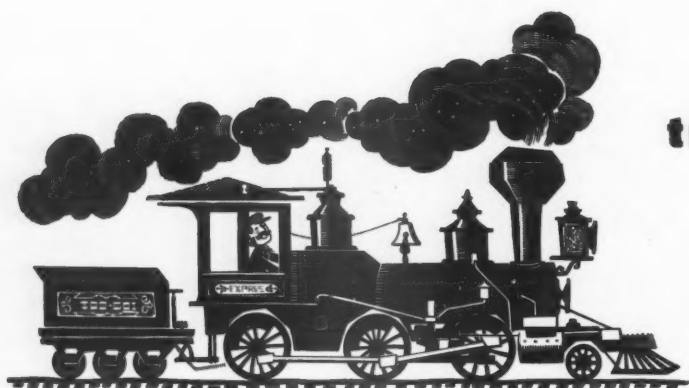
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A CHURCH WITH YOUTH APPEAL
By John Thompson

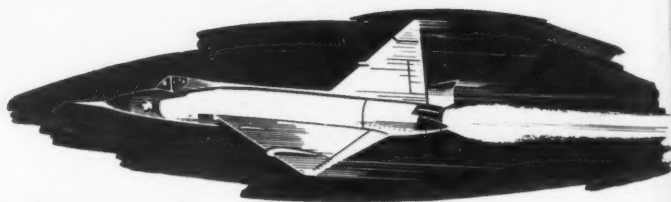
styles of architecture change,



so do modes of



transportation...



but THE CHRISTIAN

continues in its fine old tradition.

Time, it is true, has seen various alterations of content, format and name, but the original position of church leadership in presenting news and opinion for the Disciples of Christ has long been maintained.

THE CHRISTIAN has been around a long time, and we venture to say that it will be around a great many more years. The future may bring superficial changes, but the distinctive spirit of the Brotherhood Weekly will continue to be preserved. We predict that THE CHRISTIAN which we read, and which our fathers and grandfathers read, will also be cherished by the next generation's readers.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri

THE CHRISTIAN

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IN THIS ISSUE . . .

Ever stop to notice how much reading material you get in one 32-page issue of THE CHRISTIAN? Probably not. Try it sometime. You may be in for a surprise.

Take this issue, for example. There is news—news about our churches and agencies and news of “the church at large”—much of which never hits the daily newspapers.

In this issue are the usual weekly features: “A Faith to Live by” (p. 4); the discussion of the uniform lesson by the Editor and B. L. Barnes (pp. 16 and 17); Sam Pugh’s “Toward a Better Church” (p. 25); book reviews (p. 28); the battle page (letters, p. 30); and the ever-popular “Let’s Talk It Over” by F. E. Davison. All this weekly plus bonus monthly features like Charles F. Kemp’s “Consulting the Pastor”; “From a Woman’s Point of View” (p. 26); Robert A. Fangmeier’s “Our Social Concerns”; and articles, editorials and fiction stories.

GOD’S BLESSINGS

by Beulah M. Huey

Like cool,

Still twilight

After day, God’s blessings fall

On those who scoff and those

Who pray.

A JOURNAL OF NEWS AND OPINION

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Published Weekly by the Christian Board of Publication

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SUBSCRIPTION RATES: Quarterly Family plan, mailed to homes, 75¢ per qr. Quarterly Bundle Plan, mailed to church, 75¢ per qr. Yearly Club Plan, mailed to homes (10 or more subscriptions), \$3.00 per yearly sub. Individuals: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers and gift subscriptions, \$3.50. Pan-American postage \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: THE CHRISTIAN Circulation Department, Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Advertising: rates submitted on request.

Copyright 1960 by the Christian Board of Publication, St. Louis, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.



Member, Associated Church Press.
Subscriber, Religious News Service,
Ecumenical Press Service.

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Editorial correspondence should be sent to THE CHRISTIAN,
Box 179, St. Louis 66, Missouri.

The Fountain of Youth

by Sam S. Langley

"Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth."
—ECCLESIASTES 11:9.

A Faith to Live by

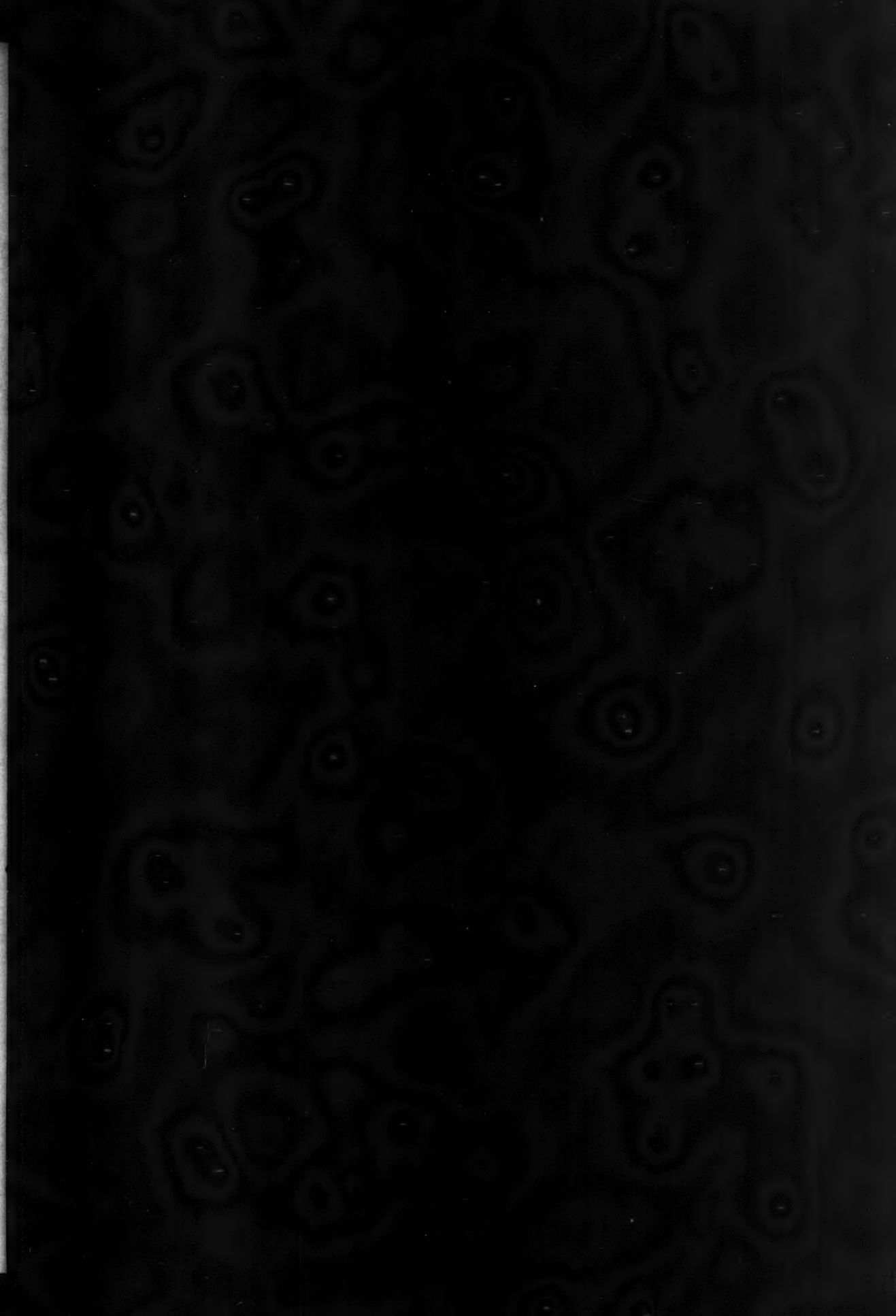
IN ONE way or another, men of every age have entertained the hope of discovering a fountain of eternal youth. Some have sought far and wide for some magical spring or fountain from which they could drink or in which they could bathe and have restored to them the vigor and appearance of their vanished youth. In this age of miracle drugs, we are taking a more scientific approach, and the result is a longer life expectancy, which in essence means that we are able to preserve our youth for a few additional years.

Yet, the youthfulness of one's appearance and physical condition does not always assure that one has preserved the features of youth which are of real value—the ability to dream dreams and see visions, the enthusiasm for joyous living, the preparation for a new and better day ahead, the possession of an unshaken and unshakeable faith.

The Christian's fountain of youth—that by which he retains his spiritual youth—is Jesus Christ from whose life, death and resurrection pour forth the blessings of eternal life. If we live eternally, we remain forever youthful.

I used to be hesitant about using the hymn, "Just As I Am, Thine Own to Be" for fear that those advanced in years might be uncomfortable singing, "Just as I am, young, strong and free." Now I know that Christ does want those most who are young in faith, in vitality, in energetic service because they have from him received a drink of the fountain of eternal youth.

Sam S. Langley is minister for Northside Christian Church in St. Louis, Missouri.







Easy To Live With

by James A. Crain

IT WAS a pleasant summer Sunday morning in the small town church. The pastor was vacationing and a layman was presiding at the service for the guest preacher of the day. The organist completed the prelude and the choir led the processional with Reginald Heber's great hymn, "Holy, Holy, Holy, Lord God Almighty." The invocation was followed by the Lord's Prayer.

Then came the morning scripture lesson and the worship leader began the pastoral prayer. I listened with that sort of half-attention one so easily falls into when following a familiar ritual.

Halfway through the prayer a single sentence stabbed me awake. It was a simple petition, but it was so out of the ordinary public prayer that it immediately set my mind off on a course of thought that has remained with me ever since.

"Lord, help us to be easy to live with in our own homes." Just that. There was more to the prayer, but I didn't hear it—the usual routine of public prayers, I suppose. But that one sentence had captured my mind and wouldn't let go. It was off the beaten track. It spoke to human need, even if many listeners let it slip easily over and out of their minds.

As a matter of fact, a good many people are not easy to live with in their own homes. Every pastor has met this problem from the lips of people who come to his study for counsel and comfort. Sometimes it is people who are active in the life and worship of the church—Sunday school teachers, deacons, elders, as well as persons who carry no official responsibility in the life of the church, who are difficult to live with.

Those whose work requires constant dealing with the public try to put their best foot forward. Even ministers, like physicians and others who are on constant call, sometimes minister to the crowd and forget the ministry to their own homes.

Most of us know that if we wish to be successful—or even liked, not to say loved—we must try to develop attitudes of friendliness and consideration, even when we are irritated. Business suc-

cess, professional standing and community regard make us aware of our obligations of courtesy and consideration for others. In many large business concerns today, one of the important officials is the vice-president in charge of public relations whose business it is to see that the concern so conducts itself as to win public acceptance.

There is, however, no such pressure upon us to maintain a genial and kindly attitude when we enter the doors of our own homes. Here the public glad-hander may become the private grouch the moment he enters the door. In public we present our best profile; at home sometimes our worst. We smile for the photographer, even for the shutter-bug, but we often grouch at those at our breakfast table.

Home should be a place where we can escape from the petty worries and irritations that beset our working hours. Letting down and relaxing can be restful and creative if we leave our irritations and frustrations outside. Charles Swain, a 19th century poet, wrote,

Home's not merely four square walls,
With pictures hung and gilded;
Home is where Affection calls—
Filled with shrines the heart hath builded.

And John Ruskin once wrote in "Of a Queen's Garden", "This is the nature of home—it is a place of peace, the shelter, not only from all injury, but from all terror, doubt, and division." This is the true nature of the home, but the meaning of it for any home depends upon the insight and love of those who abide there. Instead of a place of peace it can become a place of discord and unhappiness. It can be not a shelter from injury, but the place where the most excruciating spiritual anguish can be inflicted upon those whom we claim to love. When one's own inner conflicts make the nerves raw there often seems to be a sort of sadistic pleasure in making others suffer. The husband who comes home cross and irritable with the worries of the day, or the wife who meets the husband at the door all primed with a recital of Junior's misdoings, of her aches and pains, and the thousand and one petty irritations of the day, is surely eroding the happiness of marriage and home.

(Continued on page 20.)

James A. Crain retired last year as the executive director of the Joint Board of Christian Churches of Houston (Texas). He was head of The United Christian Missionary Society's department of social welfare for a quarter of a century.

Editorials

A Mission With a Mission

WHEN we visited the Puerto Rico convention some months ago, it was our intention to speak further than we were able to do in an editorial at the time (March 27) about the rapid growth of our churches there. The enthusiasm, backed with hard labor and money, would be difficult to match. The results are self-evident.

We were taken up on a promontory in Bayamon from which two of our three churches could be seen, as well as two additional sites which have been purchased. Already our churches outnumber the Roman Catholic churches there by one. In this beautiful, fast-growing city in the capital area (one doesn't call Bayamon a "suburb" of San Juan!) our voice is loud and our service is widespread.

The week-day school which is maintained by the church in the Calle de Comercio deserves to have its history written. From a struggle at the beginning by a few devoted leaders, the school is now accredited, well staffed and led by a most efficient principal. Busses bring children from a considerable distance. Obviously, the school teaches the gospel, and furnishes many a prospective member while contributing to the education and general welfare of the community.

When one gets away from the city, his admiration for the missionary spirit of the Puerto Rican Disciples grows even greater. Here is Candelaria, with 700 members in a village. We were told that every worthwhile enterprise for the betterment of the village had been sparked by the church and its members. This includes electricity, street lights, police complete with station, school and even the modernizing of the main street.

Now Candelaria has a daughter church with 101 members, at a Bajo. The same is true of Hato Tejas, a church of 425 members. This congregation is putting \$15,000 into a building for its daughter.

And we shall never forget the story of Espinosa. This is the most rural village we had the opportunity to visit. Life isn't very exciting there, by city standards. But our small church building dominates the scene. It is too small. The leaders have known that for some time and have made plans. They

have bought a fine corner lot, out on the highway.

The trouble is that there always seems to be a mission project somewhere that needs help. We saw a church building in a little community a few miles away, which the Espinosa people had built! They said it was no time to be building for themselves when the other people had no building at all.

This is the spirit in Puerto Rico. We are making no attempt to assess the strategy and plans of those responsible, outside Puerto Rico, except to say that they must be very well done. The United Christian Missionary Society is the home base of all this advance, with executive oversight, with capital for kingdom building, with a budget, and especially with Mr. and Mrs. Michael Saenz and Dr. and Mrs. T. J. Liggett.

The churches are as congregational as you would find anywhere, and as cooperative as those in New Testament times. Mr. Saenz provides excellent coordinating ability and Dr. Liggett is solving the first need for leadership with his presidency of the theological seminary. Their spirit is catching. They, in turn, have caught something from these wonderful Puerto Rican Christians.

Danger and Prototype

ONE can easily be carried away with the concerns that are known to him, and imagine that nothing else is important. He may distort his views until things are all out of proportion.

On a hill overlooking the city of Marburg, Germany, there is a tower which took a man's lifetime and all his money to build. He wanted to honor someone, above all else in life.

Today the tower is known by all as "Spiegelslust," Mr. Spiegel's folly. He had concentrated too much on one venture.

Our enthusiasm for the work of our church in Puerto Rico is not folly, we feel quite sure. It is, rather, a prototype of several scores of ventures that others are making. We thought of this often as we saw this work.

What a glorious adventure! What foresight and sacrificial planning have been put into the program by those charged with the responsibility! It works.



A Church With Youth Appeal

A Church with Nothing for Youth TODAY
HAS NO TOMORROW

by John Thompson
Chaplain, Hiram College
Hiram, Ohio

ONE of the first questions asked concerning a prospective candidate for a pulpit is "does he appeal to young people?" The church first of all wants a minister with youth appeal. But a minister may be just as concerned as to whether the church has a real and vital concern for youth. Does it have a genuine interest in young people?

A church with youth appeal is one where young people are wanted. Sometimes older people by their attitudes repel rather than attract young people. There are churches that do not want any new blood. Hardening of the arteries has already set in.

The enthusiasm of youth tends to move us from our lethargic ways, and we just don't want to be bothered. New ideas are too revolutionary. We can't tolerate them for a moment. An effective youth program begins with adults who have a genuine interest in young people. If young people are not wanted in your church they will give up the church altogether, or they will seek a church where they are wanted.

A church with youth appeal is one with understanding adults. Youth are faced with the problem of growing up. There are many adjustments that they must make. They are faced with many pressures with which many of us who are older did not have to cope when we were growing up.

If young people do not have the leadership and the companionship of understanding adults the problems with which they are faced will lead to confusion and frustration.

Youth want to know. They are possessed with a great curiosity. They do not want to be put off with pat answers or hand-me-down religious cliches that mean nothing to the present generation. They want to be guided to answers that lead to a real understanding. Only adults who will seek to be understanding of youth and their problems and are willing to take time with them in periods of counseling can effectively serve the church in its youth program.

A church with youth appeal is one which believes in youth. Youth only loses faith in the

church when the church fails to show faith in them. Above everything else, young people in their growing-up years need to know adults who really believe in them. This is surely one of the secrets of Christ's effectiveness in his ministry to people as persons. He believed in them and the possibilities of their lives under God no matter how sordid their past had been.

A church with youth appeal must have a vital program for young people. The Master placed a "child in the midst," but so many times we crowd boys and girls and young people to the edge of the church's life.

A vital program for young people must include the various areas of their experience. We find churches that encourage young people to the experience of worship but there is no provision made for their social and recreational life. There may be afforded opportunity of study but no opportunity of service—so study loses its meaning.

Christianity must embrace the whole of life. The experiences in the church for young people should be well rounded that they may grow into the fulness of the stature of Christ.

A church with youth appeal is one that provides for its young people opportunity for expression and service. Young people can never be accused of inactivity. They like to be doing. They have seemingly almost inexhaustible resources of energy and enthusiasm. All this energy for action needs to be channeled along constructive lines. If this energy goes prodigal, there is no one to blame but the church and its leaders. Young people learn the real meaning of Christian faith through doing.

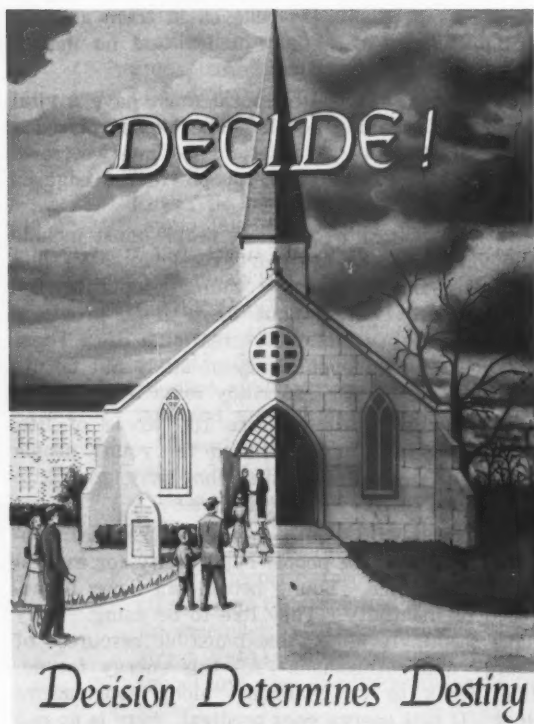
Someone has said that a congregation loses its youth at the point where they fail to take their young people out of the lecture room and place them in the laboratory of experience. Young people desire the opportunity of expression. Youth should share the responsibility for the on-going of the church's program.

(Continued on page 9.)

The Christian Gives Joyfully

An Appeal for Proportionate Giving for the Work of the Church

by Russell A. Huffman



A DEEP realization of the sacredness of life stands at the very center of the Christian understanding of life. We not only love God and follow Christ as Lord and Master, but we believe each life to be sacred and of eternal significance. In fact, because we love God and follow Christ we come to recognize the true worth of human life.

We know that life is a gift of God. It is that most sacred and eternally significant trust given us from God, the Father. We did not choose it.

We cannot create or replace life. We are "stewards of the mysteries of God." We hold life in trust and are responsible for its use and development.

Thus, all material things become sacred and significant as tools and materials out of which we develop life. Our possessions take new meaning and value. They are not ends in themselves. They are for use—the use of developing human, eternal souls. Judged from this point of view, and in the light of this sense of value, all that we "own" as well as what we are, or may become, belongs to God. Our possessions become our opportunities to serve.

When one becomes a builder together with God of the souls of men, selfishness dies. He no longer considers his possessions his own but a part of his stewardship to God. All that he owns is dedicated to God and thus to the service of mankind.

Because worship is the great spiritual fellowship of Christians and giving of one's possessions and one's self is a part of that worship, the Christian will bring an adequate portion of his possessions to worship as a symbol of his dedication to God through Christ, and to support his church in the task of developing the sacred life and the Kingdom of God.

From the time of your birth, when you are given your first dress or blanket, you are the possessor of "things." No one is so poor but that he possesses some things. As with your first blanket, so with your other possessions, they are meant for a purpose. Their real value is determined by the way you use them.

Unfortunately, too few Christians have adequately developed an abiding and enlarging sense of the stewardship of possessions. It is a sad fact that a large group in every church lack a sense of the sacred obligation of the use of all that they have as a trust from God to be used in building Christian character. Some of these people give nothing at all to the church each year.

There are others of this large group who give sparingly and even grudgingly. The most serious part of this fact is that they miss the joy of giving. The offering is not a happy part of the worship service but something to be endured. This group is likely to warn the minister not to talk about money. They probably nod knowingly and approvingly when someone says, "They are always asking for money at the church."

There is to be found in some churches what might be called the "comparative givers." They are sometimes the most financially able group in the particular church. Instead of making their giving an act of worship and the amount based upon how God has prospered them, they give what they think the "other big givers" are giving—and sometimes just a little more so their gift will be largest! Our responsibility as Christian stewards is not based upon what others give or fail to give.

It is based upon our own conscience and our own circumstances at any given time.

There are those who find that giving one-tenth is a good basis for their sacred portion. The tithe has its origin in the long ago, at least as far back as Old Testament times. It was a legal requirement in Judaism. Tithing should be a goal for those who at present give less and an amount to be exceeded by those who can give a tenth easily.

One of my first lessons in Christian tithing and stewardship came from one of my grandmothers. She was loved and respected by all the community. Even though she could no longer attend the church services, she kept in conscious relation with the life of her church.

One of the ways in which she kept in touch was by regular giving, which in those days, in that church, was every three months. She was a "shut-in" but not shut off from the church. One of my earliest memories was the visits of the church stewards "to collect the quarterage." My grandmother would go to the high chest of drawers in her room, open the upper right hand drawer, take out an old purse and from it take several bills and give them to the callers. There was a sense of joy in her actions and I wondered then what was so pleasant about giving money away.

But, you see, she was not "giving money away." She was worshiping God by investing some of his money directly in the work of the church. I asked her one day how it was that she always had money in the old purse in the upper right hand drawer. She put her arm around me and drew me to her, as she sat in her big chair by the window. She looked into my eyes and into my soul, I think, and said, "That money in the old purse is my tithe. Whenever I get my pension check from the government cashed, the first part I use is my tithe. I put it there in the drawer and it is ready and waiting when the Lord needs it."

Yes, the proportionate giver has money ready and waiting when opportunities come to support God's Kingdom directly. The fun that comes out of this kind of giving and practical worship will cause the Christian steward to increase the proportion as rapidly as he can.

My other grandmother was in different circumstances. She had little or no "hard cash." About all the money she handled was from the sale of eggs.

On one of my visits, I noticed a large calendar hanging in her kitchen above the table on which she kept her egg basket. In the corner of each square for the date of the Sundays were other numbers penciled in by my grandmother's hand. I asked her what the penciled numbers meant.

She said, "Well, you see, I am sort of in business with the Lord. I don't have much regular income except what I get from the sale of the eggs. So, I decided that the best way for me to

be a good steward was to give the Sunday eggs. When Grandpa brings in eggs on Sunday, I count them and put the number there. When they are sold, I keep out the amount that number of eggs sell for and give it to the Lord's work through the church."

There are ways that any of us who own anything can set aside an adequate portion as a token of our total stewardship. Each person should decide at least each year what part of his income shall be given in worship, and thus directly to the building of the Kingdom.

When one once becomes joyously conscious of his Christian stewardship, he is on the way toward the greatest experience of all—which is "sacrificial giving." The greatest joy always comes by way of sacrifice for the true Christian. This is not only true in other fields of Christian service but it is also true financially. What would it mean if all Christians next year not only gave an adequate portion to the work of the church—but also gave sacrificially by denying some sizable expenditure that they might make for themselves and gave also that!

—A Church with Youth Appeal

(Continued from page 7.)

Many churches only *use* their youth. They assign to them only the menial tasks that no one else wants to do. Many times they are relegated to the nursery—the supervision of children—and never get the opportunity to measure up to the great potential that is latent in their young personalities.

Youth should have the opportunity of sharing real responsibilities from time to time. It is helpful to them and the congregation to have the privilege of leading worship at regular intervals. Youth should have opportunity to serve on the various functional committees of the church. This is vital training that will pay dividends in the years to come when they are elected to serve as deacons, deaconesses, and elders. If youth have opportunity to serve they have greater interest in the ongoing of Christ's Church.

A church with youth appeal proves attractive to the whole family. Recently a young couple commented to their minister that they were attracted to this particular church because on their first visit they were impressed by the number of young people and boys and girls.

Parents in seeking a Church home often decide on a particular church because of an active youth program. They want their son and daughter to have every opportunity of Christian training, *and why not?*

Does your church have youth appeal? Remember: *A church that does nothing for its youth today—has no tomorrow!*



Far-Reaching Decision

U.S. Supreme Court Awards Russian Control

WASHINGTON, D. C.—The United States Supreme Court in a unanimous opinion again has held that Archbishop Boris, appointee of the Moscow Patriarchate as head of the Patriarchal Russian Orthodox Church in the U.S., and his supporters have the right to possession and control of St. Nicholas Orthodox Cathedral in New York City.

Control of the cathedral has been in dispute since 1924 when a large majority of clergy and faithful of the Russian Orthodox Church in this country established the autonomous Russian Orthodox Church of North America on the ground that the Moscow Patriarchate had become the tool of an atheist state.

The New York State Court of Appeals which has twice decided in favor of the American branch of the Russian Orthodox Church was thus overruled.

Apart from its immediate effect upon St. Nicholas Cathedral, which will be handed over to the Moscow Patriarchate as a center for its religious activities in the United States, the Supreme Court's ruling is viewed by court observers as severely restricting the right of states and of state courts in all future cases involving a dispute over church property. To decide between the contending parties, it establishes as law of the land that in any hierarchical Church, even if the hierarchy be seized and subjected to control by a foreign power hostile to religion, the hierarchy's authority over church property in the U.S. may not be interfered with, either by state legislatures or by state or federal courts, unless direct proof of subversive activities is shown.

The decision will stand as an important precedent in constitutional law with respect to hierarchical Churches and also indicates that states and their courts will have very narrow limits of authority in disputes involving churches with congregational or presbyterian systems of government, as well.

Liberty Heights Meeting

LAWTON, OKLA.—The Liberty Heights Christian Church here held a two-week meeting with Mr. and Mrs. Ralph Pollock of Nebo, Illinois, leading in an evangelistic meeting.

Expert Recommends Radishes and Lettuce For American Pastors

PARKERSBURG, W. VA.—A nutritional expert giving a series of talks on "Health and Happiness" before the summer conference of the West Virginia Seventh-day Adventists here called on American clergymen to slow down and last longer.

Dr. John A. Scharffenberg of Arlington, Calif., blamed the high mortality rate among clergymen on "too little sleep, not enough exercise and rich foods." He is executive director of the International Nutrition Research Foundation.

"A lack of rest is one of the first 'nails in the coffin,'" he warned. "Ministers often feel that this is an unimportant detail."

Observing that clergymen work under heavy pressure and in a rapid age, Dr. Scharffenberg suggested that ministers could prolong their life by taking "one day a week for a complete rest, planting or tending a garden."

"Let radishes help you in your ministry," he said. "Work in your garden among the radishes and lettuce and you will find that God can speak more clearly through a mind fresh as a result of being out of doors."

National Meeting for Blind Christian Leaders

TOPEKA, KAN.—The National Church Conference for the Blind will hold its 8th annual meeting here July 25-28 at the Kansas hotel.

Organized in 1953, the interdenominational conference will bring together blind people of the nation who are leaders in places of Christian service for Bible study, prayer and conference work. The meeting will be a working fellowship of Christian blind people laboring for the spiritual welfare of the larger population of visually handicapped friends.

Louis Herkamp, Christian Church minister of Indianapolis, Ind., is a member of the executive board of the NCCB.

Additional information concerning the conference can be secured by writing to the administrative representative: Edwin Wilson, P. O. Box 6999, Fort Worth 15, Tex.

Presbyterian Pleads for Heart-Felt Religion

NASHVILLE, TENN.—A noted Protestant theologian, addressing the General Assembly of the Cumberland Presbyterian Church, pleaded for a religion that flows from the heart and is relevant to contemporary problems.

Dr. John A. Mackay, immediate past president of both Princeton (N. J.) Theological Seminary and the World Presbyterian Alliance, told a joint session of the assembly and the denomination's 79th Missionary Convention that "a crudely emotional approach to religion is preferable to religious formalism, which is purely aesthetic and orderly and lacking in dynamic power."

"One of our serious troubles in the Church today is that it has become legitimate to be emotional in anything but religion," he declared. "The need is for something that will summon one's whole enthusiasm."

"The moment the Church becomes completely program-ized and depersonalized, it becomes a monument to God's memory and not an instrument of His living power."

Authority Over Autonomous Churches

HAMILTON, ONT.—The Baptist Convention of Ontario and Quebec acted here to assume some control over its 450 churches, traditionally autonomous, after hearing a report that "spiritual sickness" was prevalent in a number of congregations.

At its 72nd annual meeting, the convention set up an investigating committee to find out how many congregations can be more closely controlled by the parent association. Earlier Harold Stibbards of Brantford, Ont., had told the convention that sometimes conditions in individual congregations are "so bad" that the reputation of the Baptist communion is "endangered."

He contended that convention executives "misinterpret" Baptist tradition, refusing to intervene even when factions in a local congregation "are at each other's throat." Churches in the same association, Mr. Stibbards said, should be given authority to move in and say: "Either you fellows act like Christians or we'll be forced to take over your affairs."

Award of Merit From Religious Heritage of America

RNS Is Cited

WASHINGTON, D. C.—A special award of merit to Religious News Service, the world's only interreligious news agency, "in appreciation of consistent emphasis on our national religious heritage" was announced here by Religious Heritage of America, Inc., an intercreedal organization of American churchmen.

This award, and several others announced earlier by the Religious Heritage, will be presented during the Washington Pilgrimage of American Churchmen, an annual event sponsored by the organization. Miss Lillian R. Block, managing editor, will receive the citation on behalf of RNS.

The news agency was hailed for "fairness and accuracy" and for "employing first-class reporting talent on the daily round of events" that are of interest to religious groups and the general public.

Action Taken Against Drinking Passengers

WASHINGTON, D. C.—The Federal Aviation Agency disclosed that it is taking action against seven passengers for alleged violation of its new regulation against drinking on commercial airline flights.

The FAA disclosed that passengers on a May 20 flight from New York to Montreal "turned the passenger cabin into a littered shambles" and "brought threats from the plane's captain of an emergency landing."

The FAA made its announcement as the Senate Interstate Commerce Committee headed by Sen. Warren G. Magnuson (D-Wash.) announced plans for a public hearing on a bill to ban all serving and consumption of liquor aboard aircraft.

Pope Unity Minded?

ROME—Dr. Mario Sbafl, president of the Federal Council of Italian Evangelical Churches, hailed the action of Pope John XXIII in creating a special secretariat to foster unity between the Roman Catholic and the Protestant and Eastern Orthodox Churches.

He said, however, that although the step taken by the Pope in preparation for the Ecumenical Council was "doubtless interesting," "it can produce positive results only if the

Church of Rome is really prepared to speak on equal terms and to abandon its dream of a return to the fold of the separated brethren."

Similar cautious reactions came from Umberto Gorietti, president of the Assemblies of God in Italy, and Professor Vittorio Subilla, dean of the Waldensian theological faculty in Rome.

Questions Usefulness Of the Sunday Schools

TORONTO, ONT.—Archbishop Howard H. Clark of Edmonton, Anglican Primate of All Canada, warned the Church's Toronto Synod here that there is general "unhappiness" with the modern Sunday school and that some people believe its usefulness is gone.

"The old simple parish organization will work no longer," he declared. "Life is not stable enough or simple enough for it. But I am not suggesting merely a great increase in our organizations. We have tried that and the result is a clergy who are overworked and threatened with nervous breakdowns and heart attacks."

● Under Joint Protestant Sponsorship

Broadcasting Course

NEW YORK—U.S. Protestant clergymen and laymen and women, together with Christian church workers from overseas, will gather here for a 12-day course in how to become religious broadcasters.

The occasion will be the 15th annual International Television-Radio Workshop, to be held August 1-12 at the Interchurch Center, 475 Riverside Drive.

Joint sponsors of the workshop are the Broadcasting and Film Commission and United Church Women of the National Council of Churches; the Protestant Council of the City of New York; the New York State Council of Churches; the New Jersey Council of Churches; and the World Commission for Christian Broadcasting.

Charles H. Schmitz, registrar for the workshop and director of broadcast training for the Broadcasting and Film Commission, in announcing the program said that participants will have an opportunity "to learn through direct experience."



—RNS Photo

MISS FRANCES WARFIELD, teacher and writer on the staff of the year-old ecumenical Africa Literacy and Writing Center, Kitwe, Northern Rhodesia (right), reported on her first six months' work there at a luncheon in New York sponsored by the National Council of Churches' Committee on World Literacy and Christian Literature (Lit-Lit). Chatting with her are Dr. Floyd Shacklock, Lit-Lit executive secretary; and Miss Felicia Sunderial of India, secretary for women's relations, Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Roman Catholic Membership At Record High in U. S.

40 Million RC's

NEW YORK—For the first time in history, Roman Catholics of the United States have officially topped the 40-million mark.

Statistics listed in the *Catholic Directory* for 1960, published here by P. J. Kenedy and Sons, show a total of 40,871,302 Catholics in the 50 states, an increase of 1,365,827 during the past year.

This total, which embraces all families of the defense forces both at home and abroad, as well as diplomatic and other overseas services, represents a ten-year increase of 13,105,161 or 47.2 per cent over the 27,766,141 reported in 1950.

The directory, which records the status of the Church as of January 1, noted that during 1959, a total of 146,212 became Roman Catholics, an increase of 5,801 over 1958 and a figure exceeding 100,000 for the 14th successive year. Total conversions during the past decade now stand at 1,328,374.

Hit Healing Cults

CLEVELAND, OHIO—United Presbyterians issued a strong warning here against the "great and grave" danger of faith healing cults and the "equally great" danger of "limiting the power of God" in healing.

In a 37,000-word report approved at its General Assembly, the United

At Iowa Christian Writers' Conference



—Wartburg College Photo

LEADERS FOR THE Iowa Christian Writers' Conference are shown mapping plans for an evening session of the conference at Wartburg College, Waverly, Iowa. From left are: David Archie, editor of the "Iowan"; James M. Flanagan, associate editor of "The Christian"; Dr. Benjamin P. Browne, president of the Associated Church Press and editor of "The Baptist Leader," published in Philadelphia; and Franz E. Oerth, pastor of First Baptist Church, Waterloo, Iowa. Browne is the director of the National Christian Writers and Editors Conference which is held annually at Green Lake, Wis. Mr. Flanagan, a native of Iowa, was instrumental in reorganizing the Iowa conference.

Presbyterian Church in the U. S. A. stressed that religious faith is playing an increasingly greater part in the healing of sick people.

The report was prepared by the denomination's Committee on the Relation of Christian Faith to Health which includes clergymen, physicians, surgeons and psychiatrists.

So-called cult healers were berated for their "distortion of the Christian ministry to the sick by

exalting the non-medical means they use" and by ignoring or condemning medicine to the extent that they rule it out as an "important means of divine healing."

Ministry in Parks

NEW YORK—More than 15 million vacationers in America's national parks are expected to worship in nature's "open-air cathedrals" this summer under a program sponsored by the Christian ministry in the National Parks, a unit of the central department of evangelism of the National Council of Churches.

One hundred and forty-two young men and women will provide pastoral services while spending the summer in the parks as desk clerks, waitresses, bellhops, filling station attendants and the like. They will represent 40 colleges and 35 theological seminaries in 40 states.

In their off-duty hours, these students will assist in organizing worship services and will act as chaplain-counselors for both vacationers and for the thousands of their fellow college students with summer park jobs.

In this, the ministry's ninth year of cooperation with the National Park Service, students will serve in 30 different areas, ranging from the snowy slopes of Mount McKinley in Alaska to the steaming Everglades in Florida.

Warren Ost of New York, executive director of the Christian Ministry in the National Parks, said the program this year will be the largest in its history.



—RNS

THIS FOUR-CENT COMMEMORATIVE postage stamp honoring American women's contribution to society depicts a mother reading to her child from a Bible. It is the fourth stamp the U.S. has issued showing a Bible. The panel symbolizes the work of women in the home, giving spiritual and moral guidance, explains artist Robert P. Sivard. Other illustrations suggest women's work in government, education, art, industry and science. The stamp marks the 40th anniversary of the establishment of the Women's Bureau of the U.S. Department of Labor.

by the Associate Editor

Recruitment—Quantitative and Qualitative

THE PLEA for a greater emphasis on ministerial recruitment was coupled with a call for enlisting *qualified* candidates at the recent 73rd annual assembly of the Texas Convention of Christian Churches.

This dual need was expressed by two Texas Christian University educators and felt now by many Protestant leaders and ministers. President D. Ray Lindley of Texas Christian University, Fort Worth, and Dr. Charles F. Kemp, distinguished professor of pastoral care at TCU's Brite College of the Bible, said there is need for ministers qualified to speak to issues that confront moderns when they addressed a session of the five-day assembly in Lubbock.

Calling attention to the threat imposed by a vacuity of moral leadership, Dr. Kemp said: "Recruitment is confronting an individual with the need and opportunities in the church vocations. It must be done with the realization that only the individual can decide whether or not he is the one to meet the need."

Dr. Kemp believes that vocational decisions should be made not impulsively, but over a period of time. Kemp believes that recruitment is a continuous process instead of a "crash program" with which to face exigencies.

"Merely recruiting numbers is no answer," said Dr. Kemp. "The shortage in the ministry is more qualitative than it is quantitative."

Dr. Lindley said that Christian Churches will need to produce 5,887 new ministers during the 1960's to meet normal replacements and provide the leadership for 1,500 new congregations.

The responsibility for providing well-trained and well-qualified ministers is shared by congregations and schools, said Dr. Lindley. "A mail-order ministry will never save a nuclear-ordered world," he asserted.

Lindley said the church-related school must become the splendid example of what the Christian faith can do for human personality.

"If we wish to cut the ground out from under our local churches, choke out our missionary societies and starve our benevolent homes,



D. RAY LINDLEY: "A mail-order ministry will never save a nuclear-ordered world."

the surest way will be to let our program of recruitment and training of the ministry languish," he declared.

Switch in Illinois

The Christian education department of the Illinois Disciples of Christ, convinced that Christian education more than methodology is but one message geared to the various levels *through* methods, decided it was time for a switch in plans for the Illinois convention assembly.

So they scrapped the usual plans for breaking of the departments into neat, tied-with-a-ribbon compartments for "Children's Work," "Youth Work" and "Adults" (with its corresponding work groups and luncheons) in favor of a more comprehensive program.

At the Danville assembly, instead of the usual attempts at communicating "know-how" the total group first viewed a portion of the movie, "Serving Christ," which describes a man who decides to put Christianity into practice in every part of life only to find that he's not in for any peaceful experience.

The movie was halted at a strategic point and the group was assigned to six work groups to discuss what had been seen in regard to each person's own concept of God, Christ, man, sin, the Church

and the redemptive fellowship. Each group discussed one of the subjects for an hour and a half.

Then at luncheon the next day a colloquy (WEBSTER: *mutual discourse; a somewhat formal conference*) brought forth what had been discussed in the various groups.

This was done with comments and questions directed to two resource persons: Jo M. Riley of Decatur (pastor of Central Church) and John Trefzger of Bloomington. E. Emerson Brokaw, director of Christian education for Illinois Disciples of Christ, was moderator.

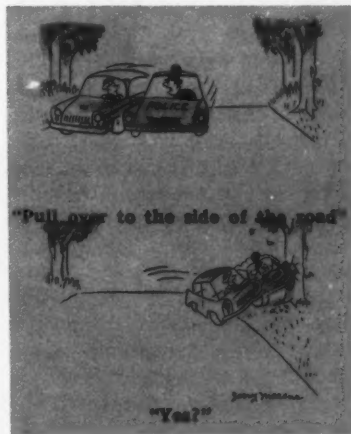
Following the colloquy, the film was completely shown. Lael M. Smith, minister of Christian education for Central Christian Church, Decatur, reports that members of the education department and guests left the program with searching personal questions about the Christian gospel and the means whereby it is transmitted; questions which will perhaps take a lifetime and more to answer completely.

It's Traditional . . .

Paul E. Farrell, the minister of First Christian Church in Azusa, California, picked up THE CHRISTIAN and read the news report that First Christian Church in Casper, Wyoming, had four morning worship services on Easter Sunday.

Then he hastened to advise the editors of this journal that the Azusa church has had four Easter Sunday worship services for the past four years—scheduling them at 7, 8:15, 9:30 and 11. The youth and adult choirs have alternated on early services each year.

The minister believes the arrangement has been a big success in Azusa. Following the Easter season a number of ministers wrote enthusiastically about multiple morning worship services.



a little finger



by Olive W. Mumert

Art by FitzSimmons

MARY turned the cakes from their pans on the racks to cool, smiling with satisfaction as she inhaled their rich, steamy sweetness.

Her husband, Norman, came into the kitchen, whistling gaily. "Oh, boy! Something smells good!" he exclaimed, then, seeing the cakes, asked, "Two? How come?"

"I thought I'd take one over to Mrs. Arno," she explained. "She's had a sore foot and hasn't been able to bake for her family."

"They'll like that," he smiled at her. "Anyone would appreciate one of your cakes."

She smiled, then frowned. "Yes—but anyone can bake a cake. I only wish I could do

something worthwhile. Like Jane."

"Jane's capable, all right. She's a wonderful Sunday school teacher. But, remember, her class wouldn't be nearly as big if it weren't for the five little ones you take with you."

"It's true, the few I take do help out, but even a young girl could do that much. I'd like to

get a chance to do something special for the Lord."

"You keep so busy now that I don't know where you would find time to do something special. Besides, someone needs to do the little things, and not many are willing to."

Sunday morning, Mary herded her five little neighbor children into the pew beside Jane, then slipped quietly into her own place just as the singing began. During the announcements the superintendent appealed for class teachers to replace some who were resigning. She decided to volunteer her services. *It's just what I wanted*, she thought.

As she helped Jane settle her class of beginners she mentioned her decision.

"Oh, please don't," begged Jane. "I could never manage without your help."

"One of the older girls could help here. Rose usually does when I'm doing relief teaching," she said. "And I would like so much to be doing something worthwhile."

"Nobody else can quiet the children as you do," said Jane. "But if you feel you should teach a class of your own we'll manage somehow. You'll make a wonderful teacher, I know."

After classes were over Mary went to the superintendent and volunteered her services as a teacher.

"But we couldn't spare you for that," he said. "We'll manage to find others to teach, but we'd never find another to replace you."

"But I don't do much."

"You fill in for absentee teachers, besides doing your regular work of helping the primary and beginner teachers with their restless children. It's not everyone who can help in this way," said the superintendent. "I realize it would be nicer, and easier, to take a regular class, but if you would, I'd like you to continue as you are."

She was disappointed, but said, "All right, I'll stay where I am if you'd rather."

Maybe I could find something to do for the Lord during the week, she thought.

That afternoon she forgot herself for awhile as she visited the Clarkes. They had not attended church since coming to the neighborhood a few weeks earlier. Now, one of the children had died, and she called to offer help and sympathy.

"Is there anything at all I can do?" she asked the sad-eyed mother. Three shy little children peeped from behind the mother's chair, while the fourth lay sleeping in the baby carriage.

"I don't know," answered the mother. "We're so new that we don't even know a minister."

"Our minister is a kindly man," said Mary. "Would you like him to call? Then if you'd rather have another minister he could advise you."

"I guess they're all alike," was the listless response, "but if it isn't too much bother he could come around. If we don't decide on someone today the undertakers will call in one."

Mary phoned the minister as soon as she arrived home, and received his promise to see the Clarkes immediately and make any arrangements possible for them.

She was just cleaning up after Monday morning's washing when the telephone bell jangled. She lifted the receiver to hear Jane's voice. "The members of the Circle are all attending the Clarke child's funeral this afternoon. Then we'll prepare lunch at their home for the family when they return from the cemetery. We'll expect you."

"Oh! I won't be able to go," said Mary regretfully. "I do wish I could help, but I've already promised to look after their children this afternoon."

"Don't sound so sad about it," scolded Jane. "What you're doing is more important than what we'll be doing."

"Well—maybe," conceded Mary reluctantly. Then, brightly, "I'll make a cake, if that will help," she promised.

"Your cakes are always a help," Jane said. "I'll call for it this afternoon."

"Me and my cakes," Mary reflected. "It seems that's about all I'm useful for."

• • •

Norman grinned and raised his eyebrows questioningly at the two cakes cooling on the racks when he came home at noon. They were chocolate this time, moist and black. "Where to?" he asked.

"One's for the Clarkes, and the other's for ourselves and the Clarke children this afternoon."

She told him of the Circle's plans, then added, "I'd like to go, too, but I'm always involved in something else whenever there's something worthwhile I could do."

"But, Mary, can't you see that what you're doing is just as important to the Lord as what they're doing?" His voice was almost convincing. Not quite, but she didn't argue the point. *After all, anyone can bake cakes and care for children*, she thought. *But it takes talent to sing solos, or preach or organize Circle activities*.

Norman brought the Clarke children over in the car before he went back to work. As he was leaving he kissed her, then, before going out the door, said, "Why don't you read the twelfth chapter of First Corinthians? You'll find there's a gift of helps mentioned about the twenty-eighth verse." Without waiting for a reply he slipped quietly out.

The children were looking bewildered and lost in the big kitchen. She hurried to them with books and toys before they had time to surrender to fright at the strangeness. She started the record player with some children's records, and soon the three older children were excitedly listening to the music and stories. The baby lay contentedly on the rug.

She sat down on the chesterfield where she could keep an eye

(Continued on page 31.)

What Is True Security?



"Where the Scriptures Speak . . ." by the Editor

Scripture: Amos 6:1-8.

AMOS answers the question in the title of today's lesson by mentioning a good many of the things which do not make for true security. The point of the lesson is that these are the very things which the Hebrew people are doing. The application is equally understandable; when the people of any age indulge themselves in the same kind of life which Amos was condemning, they may also expect the same fate.

The poetic style of the book continues and the picturesque speech is difficult to match anywhere else in the Old Testament. In the whole passage before us today, there is no solution to the status of the doomed people. As a matter of fact, the whole book of Amos is in this negative vein until the very end when God holds out some hope for the people, under his conditions.

When Amos says, "Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria" (6-1), he includes the whole of the people. Zion refers to the southern kingdom, obviously, since one hill in Jerusalem was known by this name. The mountain of Samaria was where the people of the northern kingdom worshiped.

The charge is laid against the leaders of the people, "the notable men" to whom the people come for advice and leadership. They are the ones who are "at ease." Amos reminds them of places in history which had been destroyed (verse 2), pointing out the fact that those present are no better than those who were destroyed earlier.

Like some people in every generation, these people "put far

away the evil day." (Verse 3.) The day of reckoning is always difficult to consider if it does not seem to be just around the corner. In the "seat" where justice should have been meted out to the people, violence reigned instead. (Verse 3.)

The following verse is most picturesque. If anyone thinks the voice of God has to come forth in straight declarative sentences without any embellishment, he ought to study the figures of speech in Amos. Can't you read Verse 4 and see the people lying "upon beds of ivory," and stretching themselves "upon their couches"? I suppose it was the bedstead which was of ivory, if the people were at ease.

There was plenty to eat. No ham hocks and turnip greens

for them; they ate lamb and veal. (Verse 4.) This is the same figure of speech we use when we talk of "eating high off the hog." The language of Amos is superb.

On and on, the description runs. The people "sing idle songs"; they "drink wine in bowls." (Verses 5 and 6.) Everyone knew that the normal vessel for wine was not a bowl. These people were living in a constant orgy of self-indulgence.

It is not until we get to the last phrase of Verse 6 that we come to the real charge which Amos is laying against the people. We could go back and read the first phrase of Verse 1 and go directly to the last phrase of Verse 6: "Woe to those who are at ease in Zion . . . but are not grieved over the ruin of Joseph!" This is what is wrong. The

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JULY 17, 1960

The Scripture

Amos 6:1-8

- 1 "Woe to those who are at ease in Zion,
and to those who feel secure on the mountain of Samaria,
the notable men of the first of the nations,
to whom the house of Israel comes!
- 2 Pass over to Calneh, and see;
and thence go to Hamath the great;
then go down to Gath of the Philistines.
Are they better than these kingdoms?
Or is their territory greater than your territory,
- 3 O you who put far away the evil day,
and bring near the seat of violence?
- 4 Woe to those who lie upon beds of ivory,

- and stretch themselves upon their couches,
and eat lambs from the flock,
and calves from the midst of the stall;
- 5 who sing idle songs to the sound of the harp,
and like David invent for themselves instruments of music;
- 6 who drink wine in bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
- 7 Therefore they shall now be the first of those to go into exile,
and the revelry of those who stretch themselves shall pass away."
- 8 The Lord GOD has sworn by himself
(says the LORD, the God of hosts):
"I abhor the pride of Jacob,
and hate his strongholds;
and I will deliver up the city
and all that is in it."

leaders are thinking only of their own self-indulgence and care nothing of what may happen to the nation, to the people of God.

This is always the role of a true prophet; he reminds the leaders of their irresponsibility in regard to the future of the nation. The inevitable result for such lackadaisical leadership is ruin. In this case Amos reminds them that "they shall now be the first of those to go into exile." (Verse 7.) The day is coming when they will no longer be able to "stretch themselves." I am sure this phrase means exactly what my father used to mean by the phrase "to loll around." He sometimes added, "like a sick cat!"

Finally, there comes the word of God, in the first person. The "pride of Jacob" and the "strongholds" of Jacob will not

amount to anything in the day of the arrival of the enemy. "The city" will fall to the enemy, along with everything that is in it. Presumably either of the two kingdoms would have fit the charges.

As we know from later history, the people did not pay attention to Amos sufficiently to recover from the low state of security in which they found themselves. Babylonia did invade them and did carry them off into exile. And, as Amos had said, these leaders were the first ones taken.

Some of the people of the land were left and were never taken into captivity. These leaders, who were capable of many good things, had failed utterly in their responsibility. Babylonia was happy to have such capable people as slaves.

What is true security? We must be fair with this text and admit that Amos is not talking about disarmament or pacifism. He is not saying that the walls of the cities should be torn down and that no effort need be made for their physical defense against the enemy. These people put a certain amount of trust in such defenses.

What Amos is saying is that nothing of an outward nature is a true defense if there is no inward heart for the task. The nation's leaders had degenerated into a bunch of high-livers who thought only of their own personal gratification.

Just remember that the same principles work for every individual in his own nook of society, whether he is a leader of a nation or a member of a small household.



Meaning for Today

by B. L. Barnes

BECAUSE it deals with tested values, religion often seems inherently conservative. This position often prompts a worship of the status quo, which can be as disastrous as any active and destructive endeavors.

Place along with this the prevalent deep yearning for security which is often a motive in personal religion and the case for things as they are is strengthened further. Not long ago, a large business firm surveyed the entire nation for a major executive. Out of the six acceptable applicants who were interviewed for the position five began with questions concerning the retirement program. Only the impact of a great compulsion can correct such an obsession.

True security is never found in the preserving of any possession or status, for the realistic

nature of life is change. At best, even the desirable objects of affection and value change by increase. The temporal will have its day and cease to be. Security comes only from a willingness to throw all of life away in order to find the deeper awareness of a relationship with the Presence of some Wholly Other, changeless in nature, but ever changing in our relationship.

Thirst for physical security brings to the seeker a blindness and decay. Many of Amos' day thought conditions were fine. They lived in comfort and ease, undisturbed that it was at the expense of justice for many others. Conscience had decayed.

So, the Church must beware when it finds itself "at ease in Zion." It may well have become too dependent upon a particular system, engrossed in feeding it

rather than being its judge. It may have become a museum, halloving the past, rather than a school of daresome living.

It was sobering when a guest in our city asked a group of religious leaders how many could point to a single person in their congregation who had been radically changed in the last year. Devotion to the preservation of existing conditions, even though they cry out for radical attention, and for loyalty to God above the loyalty to state, is a condition that can bear the fruit of spiritual ruin. Every situation is a challenge to listen to the voice of the Living God, rather than the clamor of the crowd. Then religion becomes the exhilarating cutting edge in human life that forever severs from one's experiences the destructive, demanding a clear voice of witness for those things that build life.

This opens for us the doorway to see our role as stewards of the gospel. Realization of this unique role makes us servants of the Lord, fearing not the threats often pointed to us, making us foretellers in our own right!

Telephonic Prayers



by James L. Stoner

Minister, North Christian Church
Columbus, Indiana

How One Church Helps To Put More People On a Praying Basis

ONE day I stopped in the post-office. A lady whom I did not know approached me and said, "You are Dr. Stoner, aren't you?"

I answered in the affirmative. She said, "I use the Dial-a-Prayer at your church daily and it helps me more than I can say. Although you do not give your name or the name of the North Christian Church, I made inquiry and found you were responsible. I want to thank you for this prayer service."

I left the postoffice and before I had walked a block two more persons stopped me to express appreciation for our church's Dial-a-Prayer, started by the Christian Women's Fellowship in 1956. It has regularly received several hundred calls each day.

On the day the basketball season opened, I put an appropriate prayer on the recorder—

"Our Heavenly Father, as the basketball season opens we pray that each player will do his best

and have the desire to win but that, win or lose, he will remain calm. We pray that the student body will exhibit good sportsmanship and that all adults will remember that referees are human and make mistakes, that the coach is trying to build men as well as attempting to win games. So on this opening day and all through the season, may there be an earnest determination to win, undergirded by good conduct on the part of players and spectators alike. For we pray through Christ, our Lord. AMEN.

More than 1,500 calls were received on the phone that day which required "re-taping" the prayer three times.

A businessman sat at lunch with me at a Rotary meeting. He said, "I want you to know that the telephonic prayers help the businessman." He told me how he was ready to conduct a meeting of his executives and the general atmosphere was not too wholesome. He asked the men to be quiet, dialed the number of our Dial-a-Prayer, and put it over his public address system. "The men proceeded with the

meeting with composure and confidence," he said.

"Frankly, Jim, I use it often. In fact, your secretary knows that I've called her to type copies of certain prayers and send them to me. And, believe me, I use them."

An elderly lady glows with peace and contentment each time she tells me how she calls this prayer each day. When she is troubled and cannot sleep at night, she has called, sometimes at two o'clock in the morning. She calls before she begins her daily Bible reading.

Several children call the Dial-a-Prayer regularly. One parent told me that her daughter learned the telephone number and said, "Now I'm going to call the Jesus' prayer."

It is a heart-warming experience to realize that people are helped in their prayer life by this automatic-answering prayer service. A prayer is recorded two or three times each week with no mention made of the church or myself. The person dials the number and then for 30-40 seconds hears a recorded prayer on inner peace, patience, thanksgiving, suffering, joy, decision, the church.

Such a telephone prayer is no substitute for private prayer but it has proved to be a stimulus to many people to develop their own personal prayer life. Any hour of the day or night, in times of sadness or gladness, our Dial-a-Prayer directed toward God, has brought solace and comfort, challenge and purpose.

George Buttrick has called prayer "the optic nerve of the soul." It brings light and life. Matthew reminds us "and whatever you ask in prayer, you will receive, if you have faith." Thanks be to God for prayers and pray-ers.

JUST ONE WORD Howard Patrick McConnell

Here is a word to open gates to dawn . . .
To end our restlessness,
To vanquish fright . . .
Here is the word . . . as quiet as a psalm . . .
Remedial as truth to banish night . . .
Say it to God . . . for it is curative . . .
Whisper and wait!
Speak just this word:
"Forgive!"

NEWS

of the Brotherhood

● At Chico Convention

Bobbitt Installed as N. California Exec.

CHICO, CALIF.—Ben C. Bobbitt was installed as the executive secretary for the Christian Churches of Northern California-Western Nevada in ceremonies at the 105th annual convention of the churches here.

During the consecration service Glen Riddell, chairman of the state commission on the ministry, presented Dr. Bobbitt with a Bible. Also participating in this ceremony was, H. Cecil Fellers, who was elected president of the 1961 convention and is chairman of the board of directors.

The time and place committee decided that the 1961 assembly be held May 10 to 13. The place has not yet been announced.

Joe R. Kennedy, pastor of San Francisco's Westside Christian Church was elected president of the ministers' fellowship at the annual meeting of the body, which was held in connection with the state convention here.

Fred Jobs of San Lorenzo was elected vice-president and Darein Nann, secretary. The Ministers' Wives' Fellowship elected Mrs. William Francis (Jean) Dillinger as president. She is the wife of the pastor at Lodi.

It was recently announced that Josh L. Wilson, Jr., has been appointed to the position of associate secretary of the Christian Churches of Northern California-Western Nevada.

Wilson has been serving as Christian education director for the state and will continue his duties in this portfolio as well as assuming further responsibility and authority in connection with the program of the CCNCWN.

Leo Bishop, Disciple "Chicagoan of Year"

CHICAGO, ILL.—When top civic leaders gathered here at the Ambassador West Hotel early in June to witness the granting of Chicago's top civic award to fifteen distinguished citizens, Leo K. Bishop, prominent Disciples leader, vice-president of the National Conference of Christians and Jews, was named "Chicagoan of the Year" in the field of religion.

The Junior Association of Com-

merce and Industry joined with the Senior Association in sponsoring the awards.

Prominent citizens who served as judges were asked to select "Chicagoan of the Year" in the fields of agriculture, communications, education, labor, law, medicine, religion, science, sports, and welfare.

Bishop is widely known as an "apostle of brotherhood." He has served 15 years as staff member of the Conference of Christians and Jews.

Bishop in accepting the award reminded the audience that "It is the forces of religion Protestant, Catholic and Jew that binds the community together and speaks to its conscience."

In the audience of scientists, engineers, architects and labor leaders, he pointed out that "the greatness of the city is not found in its skyscrapers, freeways, factories, smoke stacks, or transportation; the modern American city is dependent upon men—men of courage, wisdom, character and imagination—men who build wisely, plan honestly and struggle against corruption courageously."

Bishop was hospitalized recently as a result of being shot by teenage Negro hoodlums. Asked to comment on his experience, he was outspoken in re-elevating his convictions on brotherhood, insisting "So long as we allow children, whether colored or white, to be brought up in squalor, deprived of decency and self-respect, just so long will we have incubators turning out young delinquents and future criminals in many parts of the city."



—John E. Reed

HOKE S. DICKINSON, pastor of the Wilshire Boulevard Christian Church, Los Angeles, since 1953, has been named associate secretary in Unified Promotion.

C-S Commencement



PRINCIPALS OF COMMENCEMENT at Culver-Stockton College, Canton, Mo., were (from left) President Fred Helsabeck; Edith P. Green, Disciple Congresswoman from Oregon, commencement speaker; Romans Smith, pastor of Swope Park Christian Church, Kansas City, who was the baccalaureate speaker.

CANTON, Mo.—Ninety-one seniors received degrees at the 104th annual commencement at Culver-Stockton College here.

Congresswoman Edith P. Green, representative from Oregon, delivered the commencement address.

Mrs. Green and Romans Smith, pastor of the Swope Park Christian Church of Kansas City, received honorary degrees. Mr. Smith was awarded a doctor of divinity degree and Mrs. Green a doctor of humanities degree.

30th Anniversary

COLUMBIA, Mo.—Dr. and Mrs. C. E. Lemmon were honored here on the thirtieth anniversary of his pastorate at the First Christian Church, June 5. The Lemmons came from a nine-year pastorate of the Hamilton Avenue Christian Church of St. Louis to Columbia on June 1, 1930.

Paul Keithley, chairman of the church board, took the opportunity to present a check to the Lemmons for travel to the World Convention at Edinburgh.

On Sunday, June 5, Dr. Lemmon preached the same sermon he had preached on the first Sunday of his pastorate. About 100 people stood who had been at the service thirty years ago.

Invitation Extended for
International Convention
Assembly to Meet in L. A. in 1962

S. California Disciples Unite Agencies

BY ROBERT L. DANNER

SANTA MONICA—Major issues such as the one on the unification of the several agencies of the Christian Churches (Disciples of Christ) of Southern California were matters of business considered at the recent 72nd Convention of the Christian Churches of Southern California here, June 1-4.

Dr. Wesley P. Ford, convention president and minister of the Central Church, Pasadena, was final speaker for the four-day meeting.

Over 5,300 were registered for the assembly.

Chosen as the new president was Dwaine Cerbin, minister of the South Bay Christian Church, Redondo Beach.

Also elected were: Mrs. Glenn T. Wellin of East Side Church, Long Beach, first vice-president; Attorney John K. Sloan of Wilshire Church, Los Angeles, second vice-president; and Enoch W. Henry, Jr., minister of the East 28th Church, Los Angeles, recorder.

Among the speakers were: Dr. Harry V. Richardson, Methodist clergyman and president of the Interdenominational Theological Center in Atlanta, Ga.; the Hon. Merwin Coad, Democratic congressman from Iowa; and Dr. Loren E. Lair, president of the International Convention and executive secretary of the Iowa Society of Christian Churches.

Dr. Richardson stated, "Race problems such as we have in America and elsewhere in the world are serious obstacles to faith. They make it hard to believe in the ultimate decency and goodness of man or to believe in the hand of God in human affairs."

Rep. Coad, addressing the assembly, challenged Christians to take a greater part in social concerns. He commented, "What I have in mind is that people suppress not only the worst of their thoughts and deeds, but also their best. So many today say not what they think, but what they are supposed to think. . . . They do what others expect them to do."

Dr. Lair spoke to the convention on "Relating the Church to the Total Issue."

Resolutions Significant

Of wide interest were a number of significant resolutions. Following is a capsule report on them.

The convention urged every church to plan a program of alcohol education that will reach the entire membership and that the church teach total abstinence on the part of church members.

The President of the United States was commended for his tours of friendship and the continuance of summit meetings and negotiations was urged, pursuing every possible avenue of understanding and agreement that may lead to a just and durable peace.

Churches were urged to inform young people about alternatives to military service and to request school administrators to present alternatives to military service to the students at the same time that the military choices are presented.

Red China Issue

A resolution supporting the admission of Red China into the membership of the United Nations was defeated 191 to 140, but the vote indicated a growing concern and acceptance of the idea that the People's Republic of China must be eventually admitted into the United Nations.

A vast majority of the convention rose in affirmation concerning the cessation of nuclear weapons testing and the establishment of government radiation testing stations.

In other resolutions the convention:

CALLED FOR intensive instruction regarding narcotics in our churches.

ADVOCATED "work with other groups toward a completely integrated society which is the Christian Ideal."

SUPPORTED a 10-year master plan for camp and conference grounds involving half a million dollars.

UNIFIED the following agencies through which the Christian Churches of Southern California are administered: The State Convention, the Christian Missionary Society of Southern California, the Department of Christian Education

the Christian Women's Fellowship and the Christian Men's Fellowship.

PROJECTED construction of 100 new churches during the Decade of Decision.

INVITED the International Convention of the Christian Churches (Disciples of Christ) to meet in Los Angeles in October, 1962.

"Suicide"

LUBBOCK, TEXAS—Disciples could "commit suicide" by neglecting congregations in small towns and the open country.

That's the warning the 73rd annual assembly of the Texas Convention of Christian Churches received from the chairman of the Town and Country Committee of the Texas Board of Christian Churches, R. Bruce Harper of Tyler, minister of Bethel Christian Church near Athens.

Easy To Live With

(Continued from page 5.)

Continuous carping and nagging does not mean, necessarily, that the critic has ceased to love; it does mean that he has forgotten *how love ought to act*. "Love is patient and kind, . . . it is not irritable or resentful. . . . Love bears all things, . . . hopes all things, endures all things."

The fact that love bears all things and endures all things does not justify one in piling burden upon burden to the point where endurance is stretched almost to the breaking point.

"Love never fails," but we can *fail love*. The Book of Hosea contains two great ideas. The first, and most obvious, is the redemptive power of Hosea's great love that was able to win Gomer, his erring wife, back to home and family. The other, too often overlooked, is what the possession of such a love meant to the life of Hosea himself. Love endures, love spends itself. Love even goes to the cross.

The worship leader who set my thought off on this current of meditation was not a preacher, or a theologian, or a psychiatrist, or a family counselor.

He is a farmer, a man acquainted with the soil, with the sun, the wind and the rain. But he is more—he is a man of spiritual insight who knows how to lift up the needs of men to the throne of Grace.

"Lord, help me to be easy to live with in my own home."

Improvements Dedicated

CANYON, TEXAS—First Christian Church here held special dedication services for several new items in the sanctuary on May 15. These improvements included a new baptistry curtain, new carpet for chancel and the aisles, a new set of chimes and a framed glass door.

Dale M. Harter is pastor of the church and led in the dedication.

Honored Member



Dwaine Derrick, minister of the South Church (Disciples of Christ) in Columbus, Ohio, offers congratulatory handshake to Charles Hartung (center), selected 1960 Worker-Father of the Year by the National Father's Day Committee. Hartung, shown with his wife, Frances, is a quality control inspector for the Kimble Glass Co., a subsidiary of Owens-Illinois. The couple and their two children, Debbie, 9, and Steven, 6, will be the guests of Hartung's union, the Glass Bottle Blowers Association, AFL-CIO, on a trip to New York, Philadelphia and Washington. The 1960 worker-father and his wife have been active in church activities.

New Books on Unity

ST. LOUIS—James Gray, formerly Principal of Overdale College, Birmingham, England, and Dean Stephen J. England of Phillips University have recently had books published regarding the Disciples of Christ and unity.

Dean England's book, published by Bethany Press, June 23, 1960, is *The One Baptism: Baptism and Christian Unity with Special Reference to Disciples of Christ*, a 96-page treatment of Disciple views as related to others held by churches with which they have fellowship.

James Gray has edited a book which includes seven manuscripts

written by himself, John E. Francis, William Mander, R. Norman Walters and J. Leslie Colver. The book is called *Towards Christian Union: 25 Years of Thought and Action in Churches of Christ, 1935-1960*.

Gray's book is to be published by the Churches of Christ Publishing Committee, Birmingham, England, for twelve shillings, sixpence. It contains the texts of six selected documents written on behalf of Churches of Christ relative to Faith and Order, since 1920.

Honored Minister's Pin

MARSHALL, OKLA.—Dr. W. E. Powell, head of the department of religious education at The Graduate Seminary, Enid, Okla., was presented with the honored minister's pin by First Christian Church here.

Dr. Powell served as pastor of the church for 20 years, 1929 through 1949. A native of New Zealand, he came to Phillips University as a foreign student in 1919.

James Reed Honored

DENTON, TEXAS—James R. Reed, pastor of First Christian Church here, was recently presented the Denton Junior Chamber of Commerce distinguished service award for 1959.

In addition to his work with First Church, Mr. Reed was cited for civic activities such as helping to re-write the city charter, chaplain of the Denton fire department, devotional services at city council meetings.

Officers Are Elected

CLEVELAND, OHIO—Officers of the Disciples ministers' association of this area for the coming year were elected May 9 at a meeting held in North Eaton Church in Grafton.

The new president is Newton D. Kelly, pastor of Collinwood church. R. William Dickerson, Bethany church, is vice president and Joseph M. Wilcox, Parma church, is the secretary-treasurer.

The new officers began their duties on June 15 with a picnic for the ministers and their families.—CLYDE EVANS.

FRED MAYTAG PRESENTS a George Washington award to Cromwell Cleveland on behalf of the Freedoms Foundation of Valley Forge for a sermon entitled "The Truth Shall Make You Free" delivered in the First Christian Church, Newton, Iowa, July 5, 1959. Maytag is a former trustee of the Foundation.

Disciple Capital Exec.

HOUSTON, TEXAS—Virgil E. Lowder, fifth generation Disciples minister, will become the executive secretary of the 40-year-old Council of Churches of the National Capital Area Jan. 1, 1961.

He will succeed Dr. Frederick E. Reissig, Lutheran pastor who is retiring after serving in this position for the past 18 years.

Mr. Lowder since 1953 has been executive director of The Council of Churches of Greater Houston. Prior to that time he was with the Church Federation of Greater Chicago.

Born in Bluefield, W. Va., he was ordained in First Christian Church there after graduating from Lynchburg College in 1926. His graduate studies were done at Yale Divinity School, Union Theological Seminary and the University of Chicago.



V. E. Lowder

New Library for FCH

JACKSONVILLE, FLA.—The Florida Christian Women's Fellowship is sponsoring a library here at the Florida Christian Home for the Aged.

At the recent Florida convention the state CWF purchased 30 books to begin the library.

People desiring to purchase books in memory of a loved one may write to Mrs. David Holloway, 4828 Attleboro St., Jacksonville.

Young Man of the Year

FLORENCE, KY.—Donald A. Nunnally, pastor of the Christian Church here, has been named "Outstanding Young Man of the Year" in Boone County by the local Junior Chamber of Commerce. In honor of the award Mr. Nunnally received a plaque recognizing his services.



Cecil C. Carpenter

Cecil C. Carpenter died Jan. 29, 1960, in Peoria, Ill., at the age of 79 years. In addition to several ad interim pastorates during the past ten years, his active work as a minister included six years at the Christian Church, Thomson, Ill., 14 years with Christian Church, Princeton, Ill., and 30 years as pastor at First Christian Church, Peoria, Ill.

He attended Eureka College and received the B.L. degree from Iowa Christian College and later received honorary degrees from both schools. He was a member of the board of the Illinois Christian Missionary Society for 40 years and a trustee of Eureka College for 25 years.

Active in civic affairs he was a district governor for the Illinois Lions Club and served as a Bible lecturer with Chautauqua for 12 years.

Survivors include his widow of the home and one son.

Owen Livengood

Owen Livengood, an active Christian Church minister for 60 years, died May 26, 1960, in Cleveland, Ohio. Born 85 years ago in Union City, Pa., he was ordained to the Christian ministry in 1899. His first regular pastorate was at White Oak Church, then on the outskirts of Cincinnati, Ohio.

He attended Johnson Bible College and Ohio University. Long an advocate of a community, rather than a denominational church, he was pastor in Aurora, Ohio, when Aurora Federated Church, formed in 1912, dropped its denominational practice and became the Church of Aurora, a community organization. In 1933, he went to Aurora from Dover Place Christian Church, St. Louis, Mo.

About a year ago, First Christian Church, Valdosta, Ga., presented Mr. Livengood with the Honored Minister's Pin. For the past several years he has served as ad interim minister for many Christian Churches.

He is survived by his widow; one son, Herbert Owen of Aurora; one daughter, Mrs. J. Zerbe Bayliss, Cleveland; and eight grandchildren.

Mrs. William T. Swain

Mrs. William Thomas (Evelena) Swain died May 10 at the Emily E. Flinn Home, Marion, Ind., where she had made her home for the past four years.

Born Dec. 27, 1874, in Ontario, Canada, she grew up in Michigan. She met and married William Thomas Swain while both were attending a small Christian Church College in St. Thomas, Ontario.

In 1909 she went with her husband and infant daughter to Enid, Oklahoma, where Mr. Swain attended Phillips University and was one of its earliest graduates. She served with him in pastorates in eastern Kansas and in Arkansas. Her husband preceded her in death at Enid in 1939.

She is survived by two daughters, Mrs. G. H. Sagen, Indianapolis, Ind., and Mrs. James H. Behler, Houston, Texas.

Frank W. Brown

Frank W. Brown died April 26 in Ashland, Ohio, where he had been serving as minister of First Christian Church while Harry C. Dougherty, pastor, was recovering from an accident. He had been ill for two weeks.

Fourteen years ago Mr. Brown "retired" to active ad interim pastorates in Florida, Louisiana and Texas, as well as in Ohio. Following his graduation from Hiram College in 1904 he was pastor at Chapin Falls, Ohio. After his father's death he managed the family business affairs a few years before enrolling in Yale Divinity School.

Then followed four Ohio pastorates—Coshocton, then a total of thirty years at Warren Second Church and Youngstown Central Church, concluding at Ashland First.

Survivors include four children: Gerald Brown, Pittsburgh, Pa.; Russell C. Brown, pastor of Hillcrest Church, Dayton, O.; Mrs. Charlotte Williamson, Wheatley, Ark.; and Mrs. Dorothy Stevens, Lakewood, O. There were two brothers: Earl Brown, Upper Nyack, N. Y.; and Carl W. Brown, Lakewood, O., a contributing editor of "The Christian." His widow Emily will continue to live in Ashland.—CLYDE H. EVANS.

Mrs. Walter B. Smith

Mrs. Walter B. Smith, 74, died March 19 in Tempe, Tex., following a brief illness. She was an active and devoted member of First Christian Church in Tempe where she had lived for the past 19 years.

She is survived by three sons: Walter B. Smith, Jr., and Roger C. Smith, both of Dallas and Wallis M. Smith of Austin; four daughters, Mrs. Mignon Perry, Miss Lu Ella Smith, Mrs. Ruth Milligan and Mrs. Mary Sue Medart, all of Dallas; two brothers, Willie Sanders of Yoakum and Buford Sanders of Houston; three sisters, Mrs. Lettye Riggs, Miss Gena Sanders

and Miss Sue Sanders, all of Minerva; and eleven grandchildren. Her husband died in an automobile accident in 1958.

Funeral services were held in the First Christian Church March 20 with Howard Johnson officiating. Burial was in Hillcrest Cemetery.

Jack W. Smyth

Jack W. Smyth, 52, died April 23 in Okemah, Okla., after a brief illness. He was an elder, church school teacher and chairman of the board of First Christian Church in Okemah.

He was president of the chamber of commerce, postmaster and outgoing president of the Oklahoma Postmaster Association.

He is survived by his widow, one son, Mark, and four sisters.

Arthur P. Wilson

Arthur P. Wilson, born 1885 in Alberton, South Australia, died March 31 at his home in Demorest, Ga. He attended the University of Adelaide, South Australia, and Butler University, Indianapolis, Ind.

He came to the United States in 1916 and served as minister of Christian Churches in Madisonville, Ky., Evansville, Ind., Fort Wayne, Ind., Washington, D. C. (Columbia Heights), Charlotte, N. C., Collierville, Tenn., Springfield, Tenn., Cadiz, Ky., Fairhope, Ala., Phenix City, Ala., and Demorest, Ga.

He is survived by his widow, Florence W., and two children, Marjorie Wilson, Washington, D. C., and Herbert Wilson, minister of Central Church of Christ, Mount Vernon, Ill.

Mrs. Catherine M. Phillips

Mrs. Catherine M. Phillips, 84, died March 27. She had been chairman of the evangelism committee of the First Christian Church, Frankfort, Ind., from 1933 until 1954. Upon her retirement as supervisor in the local Bell Telephone office, she devoted herself to doing calling for the church. As she did not drive, the sight of her frail figure hurrying along the sidewalks of the town to make another call was a familiar one.

Among her papers was found an extensive correspondence with boys in the Armed forces especially for World War II but also for the first World War. Many expressed gratitude for the confidence with which she had inspired them.

In 1943 she was honored as one of the members with more than fifty years of membership in the First Church.

Survivors include a sister and several nieces and nephews.

Mrs. John Gross

Mrs. John Gross, who was for nearly 50 years connected with The College of the Bible, died May 10 at Lexington, Ky.

A native of Kentucky, Mrs. Gross lived most of her life in Lexington and in 1911 she joined the staff of The College of the Bible as assistant treasurer and in 1927 she was made treasurer. She held that position until her retirement in 1950 but continued to serve on special occasions.

A memorial service for Mrs. Gross was held at the seminary chapel on Tuesday, May 17. She is survived by her husband.

Thomas W. Evans

Thomas Washington Evans, 82, died at Bloomfield, Ia., on April 25, 1960. His childhood and youth was spent in and near Moulton, Ia. He was baptized as a member of the Monterey Christian Church near Bloomfield.

He was married to Leota Anderson and to this union were born five children: Calvin Evans, Kansas City, Mo.; Roland Evans, Knoxville, Ia.; Mrs. Iona Growlind, Detroit, Mich.; Mrs. Hazel Bonge Moulton, Ia.; and Mrs. Rovena Spurgeon, Moline, Ill.

Mrs. Carl H. Belcher

Mrs. Ruby (Carl H.) Belcher died suddenly at her home in Indianapolis, Ind., on June 2, 1960. Services were held in Indianapolis on June 4 with a memorial service at Yale, Okla., on June 6.

Mrs. Belcher was the wife of Carl H. Belcher, National Director, General Church Program, Department of World Outreach Education, of The United Christian Missionary Society. She is survived by her husband and two children.

Before beginning his work in 1957 with The United Christian Missionary Society, Dr. Belcher served as minister of Evanston Christian Church in Cincinnati, Ohio, and the Christian Churches in Owenton, Ky., Sayre, Okla., and Yale, Okla.

BOOKS RECEIVED—

THE PROVIDENCE OF GOD. By Georgia Harkness. Abingdon Press. 192 pages. \$3.50.

LIVELY MAY I WALK. By Glenn H. Asquith. Abingdon Press. 123 pages. \$2.

BLUEBOOK OF FREE AND INEXPENSIVE RESOURCES FOR RELIGIOUS, CHARACTER AND CITIZENSHIP EDUCATION. Published by American Guild Press, Box 4918, Dallas 6, Texas. 250 pages. \$5.50.

A TREASURY OF BOOKS FOR BIBLE STUDY. By Wilbur M. Smith. W. A. Wilde Company. 289 pages. \$3.95.

THE COLLECTED HYMNS OF JOHN HAYNES HOLMES. By John Haynes Holmes. The Beacon Press. 100 pages. \$3.95.

COLONEL ELMER ELLSWORTH. By Ruth Painter Randall. Little, Brown and Company. 295 pages. \$5.

MULTIPURPOSE TOOLS FOR BIBLE STUDY. By Frederick W. Danker. Concordia Publishing House. 289 pages. \$3.75.

SYMBOLISM IN RELIGION AND LITERATURE. Edited by Rollo May. George Braziller, Inc. 253 pages. \$5.

CONSISTENT CHRISTIANITY. By Michael C. Griffiths. Inter-Varsity Press. 126 pages. \$1.25 (Paper).

THE SOCIAL SOURCES OF CHURCH UNITY. By Robert Lee. Abingdon Press. 238 pages. \$4.50.

TOWARD WORLD LITERACY. By Frank C. Laubach and Robert S. Laubach. Syracuse University Press. 335 pages. \$4.75.

WHEN YOUTH PRAYS. By W. Burgess McCreary. The Warner Press. 112 pages. \$1.25 (Paper).

THE CHURCH SAYS "WELCOME." By Harold F. Linamen. The Warner Press. 63 pages. \$2 (Paper).

GOD MADE THIS LOVELY, LOVELY WORLD. By Kathryn B. Peck. The Warner Press. Unpagged. \$0.50 (Paper).

THE GROWING CHRISTIAN. By T. Franklin Miller. The Warner Press. 94 pages. \$1.25 (Paper).

GOD'S COLONY IN MAN'S WORLD. By George W. Webber. Abingdon Press. 155 pages. \$2.75.

THE NEW TESTAMENT DOCUMENTS: ARE THEY RELIABLE? By F. F. Bruce. William B. Eerdmans Publishing Company. 120 pages. \$1.25 (Paper).

A CHRISTIAN VIEW OF MEN AND THINGS. By Gordon H. Clark. William B. Eerdmans Publishing Company. 325 pages. \$2.45 (Paper).

THE WORLD OF THE OLD TESTAMENT. By Cyrus H. Gordon. Doubleday and Company, Inc. 312 pages. \$3.95.

CHURCH CHUCKLES. By Charles Cartwright. Kregel Publications, Grand Rapids 6, Michigan. 62 cartoons. \$1 (Paper).

AUTOMATION: A BACKGROUND MEMORANDUM. By Edward I. Maher. Clergy-Industry Relations Department, National Association of Manufacturers, 2 East 48th Street, New York 17, N. Y. 16 pages. 10c; \$4.50 per 100; \$35.00 per 1,000.

INFLATION. By John F. Cronin. Clergy-Industry Relations Department, National Association of Manufacturers, 2 East 48th Street, New York 17, N. Y. 12 pages. 10c; \$4.50 per 100; \$35.00 per 1,000 (Paper).

ALASKAN APOSTLE. By J. Arthur Lazell. Harper and Brothers. 218 pages. \$4.50.

LUTHER'S WORKS: CAREER OF THE REFORMER, IV, Vol. 34. Edited by Lewis W. Spitz. Muhlenberg Press. 387 pages. \$5.

TOWARD A SUCCESSFUL MARRIAGE. By James A. Peterson. Charles Scribner's Sons. 256 pages. \$3.95.

IF IT BE OF GOD. By Paul Griswold Macy. The Bethany Press. 192 pages. \$4.

WHEN SHADOWS FALL. By Newman R. McLarry. Broadman Press. 61 pages. \$1.25.

THE NATURAL SCIENCES AND THE CHRISTIAN MESSAGE. By Aldert van der Ziel. T. S. Denison and Company. 259 pages. \$4.50.

THE EMPTY TOMB. By James Martin. Harper and Brothers. 93 pages. \$2.50.

THE CHRISTIAN FAMILY. By Leslie and Winifred Brown. Association Press. 80 pages. \$1 (Paper).

MOSES. By Gerhard von Rad. Association Press. 80 pages. \$1 (Paper).

FAITHFUL WITNESSES. By Edward Rochie Hardy. Association Press. 80 pages. \$1 (Paper).

KAGAWA, JAPANESE PROPHET. By Jessie M. Trout. Association Press. 80 pages. \$1 (Paper).

SERMONS ON QUESTIONS CHILDREN ASK. By Arthur W. Mielke. Thomas Y. Crowell Company. 245 pages. \$3.75.



FIRST CHRISTIAN CHURCH, Duncan, Okla., recently broke ground for a new education building. The completed structure is to cost \$90,000 and will contain classrooms, prayer room and new offices. Among those who participated in the ground breaking were: (from left) Bill Masters, minister; L. E. Schumacher, education chairman; Mrs. R. A. Edwards, representing long-time members of the church; Joe Jackson, building committee chairman; Mrs. R. G. Kelly, president of CWF; and Francis Anderson, chairman of the board.

Ground Breaking Ceremonies



MEMBERS OF MAIN STREET CHURCH, Waxahachie, Tex., assembled for communion in their building on Main Street on Sunday May 15, at 10:00 o'clock and following communion moved in a motor caravan to their new lot in the Chapman addition in the northern part of the city to break ground for their new church home. Construction of two of the three units has begun. Dr. D. Ray Lindley, president of Texas Christian University, was the speaker.

Pictured (from left) are Miss Yvonne Williams, president of Chi Rho; Mrs. W. F. Yarbrough, president CWF; R. R. Stoker, CMF president; Lynn D. Lasswell III, CYF president; Howard Gibson, chairman of trustees and chairman of building finance committee; Marvin Borders, superintendent of church school; Lasswell, Jr., chairman, building steering committee; Brown Chiles, chairman, general board (with shovel); J. T. Green, chairman, plans and construction committee; President D. Ray Lindley of T.C.U.; and Otha R. Clary, pastor.



CONSTRUCTION HAS BEGUN on the first unit in a campus-style building program of Woodland Hills Christian Church, Woodland Hills, Calif., where Floyd B. McCarthy is minister. Pictured at ground-breaking ceremonies are: (from left) George Long, building committee chairman; Mr. McCarthy; J. G. Wood, president of the congregation; and Joe Weber. The building program is being conducted in six "phases," the first of which includes a fellowship hall and six classrooms.

CAMPUS COVERAGE

● **FORT WORTH, TEXAS**—Brite College of the Bible, the graduate seminary of Texas Christian University, granted 19 degrees at commencement exercises held here recently. Degrees awarded included 16 bachelor of divinity, two master of theology and one master of religious education.

● **WILSON, N. C.**—John W. Dunn and Robert C. Frazier, members of the faculty in the Department of Science and Mathematics here at Atlantic Christian College, have been awarded National Science Foundation grants for special study this summer. Professor Dunn is attending a special institute for teachers of physics and mathematics at Clemson College and Professor Frazier is in school at the University of South Carolina.

● **HAWKINS, TEXAS**—Dr. Cleo W. Blackburn, president of Jarvis Christian College, conferred the degrees of bachelor of arts upon five candidates and bachelor of science upon 17 candidates at the recent commencement exercises held here. Dr. William T. Siefke, dean of Northwest Christian College, Eugene, Ore., gave the baccalaureate message and was awarded the honorary degree of doctor of divinity.

● **MANHATTAN, KAN.**—Charles R. Gresham has been appointed to the faculty of Manhattan Bible College as head of the Department of Christian Education. Dr. Gresham, who took graduate work at Phillips University, Enid, Okla., and Perkins School of Theology, Dallas, Tex., holds the M.A. and doctor of religious education degrees from Southwestern Baptist Theological Seminary.

● **BETHANY, W. VA.**—Dr. Forrest H. Kirkpatrick, long-time member of the Bethany College faculty, has established a \$5,000 scholarship fund designated for awards to sons and daughters of the school's alumni. Since 1958 Dr. Kirkpatrick has been professor emeritus here at Bethany College.

● **INDIANAPOLIS, IND.**—Dr. Walter W. Sikes, professor of Philosophy of Religion and Christian Ethics here at Christian Theological Seminary, was recently elected vice-president of the American Theological Society (Midwest Division).

● **HIRAM, OHIO**—A \$5,000 memorial scholarship has been provided Hiram

College in memory of the late Dr. William F. Rothenburger, well-known Christian Church minister and an alumnus of the college here. The scholarship was presented by his widow, Mrs. Arlene Dux Rothenburger, and will be used for aid to undergraduate ministerial students.

● **ENID, OKLA.**—Raymond P. Semones, assistant professor of secondary education here at Phillips University, recently completed his requirements for the doctor of philosophy degree in school administration at the University of Oklahoma. He received the degree on June 5.

● **BETHANY, W. VA.**—Dr. Wilbert S. Ray, professor and chairman of the Department of Psychology here at Bethany College, will read a paper at the 16th International Congress of Psychology during the first week in August at Bonn, Germany. Dr. Ray, who is also mayor of Bethany, will use as his subject, "The Search Mechanism in Problem Solving."

● **CANTON, MO.**—Mrs. Ada Wallace Roberts, teacher here at Culver-Stockton College for 37 years, has been named the first emeritus professor in the college's 107-year-old



B. L. BARNES, minister of Affton Christian Church, St. Louis, Mo., has been called by Christian Theological Seminary, Indianapolis, Ind., to the position of director of development. A graduate of the seminary in 1952, Mr. Barnes has served the Affton church since that date.

history. Professor of English Language and Literature, Mrs. Roberts has taught freshman English to thousands of students.

● **KIMBERLIN HEIGHTS, TENN.**—Hugh E. Steele, Tampa, Fla., and Dr. Louis Siebenmorgan, Fort Wayne, Ind., members of the 1910 graduating class of Johnson Bible College, held a class reunion on the "old hill" at the graduation here recently of the 1960 class. Other members of the 1910 class were unable to attend this 50th reunion.



TRANSPLANTED CHINESE YOUTH were recently married in Enid, Okla., when Miss Virginia Chen and Steinar Sei-Hwa Huang exchanged vows. Dr. Oswald Goulter (left) and Dr. Clifford Shirley bring forth the couple's box full of wedding gifts at a pre-nuptial shower. Miss Chen was a student in Phillips University and Mr. Huang has been instructor in the science department. Draped on the front of the gift table is a hand-embroidered Chinese bridal tapestry bearing an inscription which means, "sacrificing for the gospel's sake."

TOWARD A BETTER CHURCH

by Samuel F. Pugh

The Church Secretary (Second article in a series)

AS LAST week we were concerned with the personal qualifications of the church secretary, today we shall seek to present her work.

As every church secretary knows, the scope of her work is almost limitless. There must be limits however and these we shall discuss this week. Usually the one who accepts a secretarial position on the church staff begins her work by "doing what comes naturally," accepting responsibilities as they arise, and adding one job at a time until every day is crowded and no day sees the completion of the work that needs to be done.

In general, the office secretary's work falls into four general areas—(1) *Correspondence*, including the taking of dictation, the writing of letters, and the supervision of general mailings from the church office; (2) *Records*, which would include filing of letters, bulletins and papers and information concerning insurance, deeds, important transactions, as well as the addressograph plates, minister's card file and the never-ending process of keeping the church roll up-to-date; (3) *Hostess*, in which capacity she greets and directs people who come to the church. In addition she answers the telephone, takes dinner reservations, and serves those who call; (4) *Pastor's assistant*, in which capacity she may assist with his correspondence, arrange his calling list, type his sermons and do many of the task incidental to his work.

Beyond these four general areas of work there are other tasks that find their way to the secretary's desk and we see no way out except to make a fifth category of (5) *General items*, which would include the typing of stencils or copy for the Sunday bulletins and the weekly newsletter or periodical and the

Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Indiana.

many letters that go out from the church office. It would include too the ordering of supplies, the keeping of the calendar of church activities and outlining the custodian's special duties such as setting up tables and chairs for dinners and preparing for wedding receptions.

Perhaps we could help the secretary most by setting down a few suggestions (not rules) which she could consider and adapt to her own needs.

1. Make a list of all the responsibilities included in your work as office secretary. Underscore the ones that seem most important and give them priority. Set aside a time for the secondary items lest they pile up and become a greater burden than the more important ones.

2. Make a general plan for your day's work, setting certain tasks for approximately the same hour (or day) each week. This way you will know that you should reserve a definite time for preparing the bulletin, another for the church periodical, another for typing the pastor's sermon and another for making corrections in the church membership roll.

3. Keep a written list of special things that need to be done, checking each item as it has been completed.

4. Try to do your work in the hours assigned. Do not get the habit of taking work home or returning at night to finish the day's tasks. It is a habit that is difficult to break.

5. Protect your office hours. Be gracious to those who stop in to visit but after a brief conversation excuse yourself and go on with your work. Employ the same admonition when people wish to prolong telephone conversations. (A church secretary who read this article before publication added these words, "very difficult—people are easily offended." Therefore we hope this is being read by many "church office visitors.")

6. When information comes to

What Your
Pastor
Won't Tell
You About
Your Church!



The wind comes in gusts, the rain pelts the windows. But on this blustery Sunday, you enter your church, take your place in a comfortable pew, and join in the service—feeling wonderfully at peace. And, yes,—good and proud, too—because you know everything has been taken care of.

Everything? . . . Materially speaking perhaps! But something is missing. Your pastor could tell you—but he probably won't. Yet deep in his heart lies his secret wish for inspiring church bells. And because he loves his church as you do—he dreams of hearing these bells, resounding far and wide over your community—touching all and calling all to pray.

Wouldn't you like to see this spiritual need for your church realized? You can do so, of course by donating a Schulmerich® Carillon. If you would like to help to make this possible, write us.

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the church office for the bulletin, church paper or other publication be sure to verify the spelling of proper names and numbers used in addresses. Ask someone else to help you proofread copy whether such copy is from the printer or from your own stencils. Small errors may escape one person's eye and jump out at those who read a paper casually.

7. Watch for sensitive situations that arise within the church life. You will observe tensions that, if noted in an early stage, can be handled by the pastor, elders or church board. Be frank with the minister. Talk with him about the things he should know—unless they have been told you in confidence.

8. Use your own initiative and creativity in improving your work. Find better ways, quicker ways, more effective ways to do your job.

Yours is an interesting position and certainly an important one in the life of the church. Your attitude and personality make an impression on everyone who sees you, but it isn't you they see, it is the church. May you find your job to be interesting, and a real opportunity to serve Jesus Christ and his church.

The Free Pulpit

by Mrs. James D. Wyker

SOME years ago Charles Wells had a cartoon printed in "*Between the Lines*." It was a picture of a minister standing in his pulpit with a gag tied over his mouth. Behind him a statement read: You must conform to our political and economic beliefs—(signed) The Leader of the Congregation.

In recent years, many ministers have been struggling for a free pulpit. There is struggle even in a communion such as the *Disciples of Christ*, where we have long stood for freedom of the press, speech and religion; where one of our national magazines carries the heading each week, "*The spirit and soul of all reformation is free discussion.*"

Many ministers believe that if they cannot have freedom in the pulpit there is no need for preaching. A man who searches the scriptures (and out of his own quiet time of meditation has been seeking direction from a Power greater than his own) must say that which he believes he is directed to say.

Most of us grow not from hearing things we already know, nor from what we already may believe, but by new ideas even if we may violently disagree. As we are startled into thinking, we may discover that our own ideas are much clearer, or we may even be led to a new thought, a new approach to an old problem especially if the new approach is Christ centered. An article in a national Methodist magazine was headed: *He Prayed for a Disturbance.*

A layman praying in the morning church service asked that his minister might disturb the congregation as he preached. I quoted that one time in an address at a state convention and a layman said to me later about his own minister whom he loves, "We don't have to pray for that in our church. We know he will anyway."

In his book *Preaching on Controversial Issues*,¹ Dr. Harold Bosley states: "In reply to the plea that teachers in tax-supported schools should avoid controversial issues, one critic observed, 'all vital issues are controversial issues.'"

¹Harper and Brothers.

This is true, and within the Christian community we should be able to discuss any subject, no matter how controversial and to keep the fellowship unbroken. Name calling, guilt by association, slander, do not belong in Christian groups though we may differ radically in what we believe and in what we interpret scripture to mean.

Following a ministers' meeting, one of our fine leaders said, "The way I figure it, we're here in this old world a relatively short time. Sooner or later we all go into 'Outer Space.' I want to be ready to face that Ultimate Judgment as well as having some satisfaction here on earth, and so each night I check on myself to see whether or not for just that day, I've tried to do God's Will and not man's."

from a woman's point of view

I know a young minister whom I believe keeps his pulpit free. Many of his ideas would not correspond with those of the average layman, yet the laity in his church apparently respect and love him though they do not always agree even with his theology. At lunch one day with this young minister and his wife, I asked about his ministry, and the freedom of his pulpit, because I knew he did preach on controversial issues.

It was a thrilling story and I longed for a recorder that many others might share this rich experience with me.

First of all, he does not presume to say, "This is it. This you must accept as final for what you must do." He preaches with sincerity and conviction what he believes, what seem to him to be answers, what he thinks the Bible is saying. His congregation must decide for itself.

He speaks with love. No issue, he thinks, can be successfully forced nor answers found if the leader is too aggressive and seeks only to get across his own ideas. He must love his people, and seek to understand

those who are snarly or disgruntled, those who are insecure (and who try to cover up their insecurity by becoming aggressive and domineering). Only then can he lead them constructively.

He believes that one cannot change attitudes that hinder personality growth, nor learn to accept ideas that are more Christian, unless the congregation is first helped to face the problem of stewardship in all areas of life. This young minister believes that as important as time, and talents, is the stewardship of possessions. "Where your treasure is, there will your heart be also." If the mad race for gadgets and things continues to dominate American society, there is little hope for the things of the Kingdom, he explains. "People keep thinking they will give more to the church and Christian causes when they buy this or that for their home, when they pay off this debt or that debt, but I believe whatever we receive is God's."

He paused in the discussion, looked boyishly at me and said, "I think I will share with you some things that only my wife and I talk together. This is not boasting but only to show you that we try to live what we preach. Since I was a student in the seminary we have felt responsible for how we spend

ALL of our money. It has not been difficult. We have enough clothes, food and necessities. We travel together as a family. We have books and magazines. We have saved money. If we can do it, others also can. We must decide what are the real and lasting values in life. If I were convinced that an abundance of things, and the possession of many gadgets, would increase happiness in a home, I might change my mind. My experience, dealing with families, has not shown me that this is true. Only the opposite."

He recommends for congregational study the book by Ellis Cowling, *Let's Think About Money* (how to live—and give—on what you earn).²

When I left this young man who bases his ministry on the foundation of stewardship, who loves and disturbs his people, I felt as if I had been very near another young man who years ago went to a Cross because of such simple teaching. A "free pulpit" can be costly.

²Abingdon Press.

book of the month

Sponsored by the Christian Literature Commission

"The Pastor and Community Resources"

by Charles F. Kemp

Selected and reviewed by Carlton D. Garrison, minister, First Christian Church, Ponca City, Oklahoma.

The Pastor and Community Resources, written by Dr. Charles F. Kemp, Professor of Practical Ministries at Brite College of the Bible, is an unpretentious but exceedingly practical handbook designed to aid the pastor in his parish ministry.

Written in four sections, it deals first with the pastor's relationship to the social problems in his church and community and, as such, necessarily involves his relationship to the social agencies and workers of the community. Second is a listing of the many agencies offering services and having resources available for the social ministry. A brief explanation of the service each

agency has to offer is included.

The third section is a directory of the resources available on a national scale. These are followed in the fourth section with an available space for the pastor's use in making a working list of the agencies and workers existing in his own community. Thoughtfully, the page includes space for the identification of people, agencies, their addresses and phone numbers.

This manual is particularly adapted to the pastor's use but could well be placed in the hands of lay persons who may be members of the local Committee on Christian Action and Community Service or individuals within the church who perform a lay ministry of this sort.

Published by Bethany Press and

available from Christian Board of Publication, Box 179, St. Louis 66, Missouri, if put to use its value will far exceed the minimal price of \$1.50.

✠ LAPORTE, IND.—The Greater Ministerial Association here sponsored a four-day Festival of Faith program under the leadership of Medford Jones, Christian Church evangelist.

Twenty-four different churches participated and the average attendance at the nightly preaching services was over 500. A total of 366 people filled out dedication record cards indicating forward steps of commitment in such areas as family devotion, witnessing, willingness to teach, tithing and others.

Elmer Johnston, minister of First Christian Church here, was co-chairman of the festival.

✠ GOODLAND, KAN.—Carmie W. Roll closed a three-month ad interim ministry with First Christian Church, May 31. M. Durward Penry, formerly with the Martinson Avenue Christian Church, Wichita, Kan., became the new minister at Goodland on June 1.

During Mr. Roll's ad interim work he presented five devotional programs over the Goodland TV station, the church entertained the area CWF Institute, a mother and daughter banquet was held and the high school seniors were honored in a special service.

SING A SONG

WITH
Guin

AROUND THE CAMPFIRE

That's the title for Bethany's newest LP, featuring 18 songs selected from all parts of the globe including: Switzerland, Canada, France, Ireland, Australia, Wales, England and the United States.

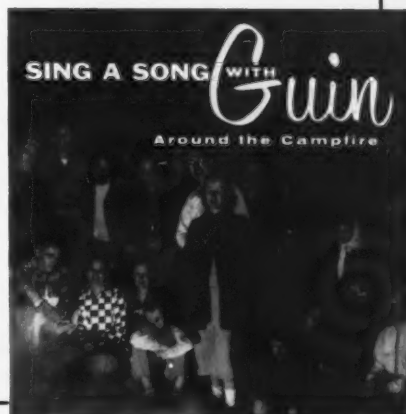
This 33 1/3 rpm spotlights Guin Ream, Editor of VISION and Assistant Editor of Youth Publications for the Christian Board of Publication. Guin is joined by the Collegians, a prominent choral group made up of young St. Louis professionals. They sing such tunes as: *TELL ME WHY*; *HEY HO, NOBODY HOME*; *ALOUETTE*; *KOOKABURRA*; and *WHITE CHORAL BELLS*.

We believe this recording to be the ideal item for any age group from 12 to 80. It can be played at youth meetings, church suppers, gatherings of any kind and even "Around the Campfire."

Five song sheets accompany each record. \$3.98.

Send for it now:

CHRISTIAN BOARD OF PUBLICATION
Box 179, St. Louis 66, Missouri





"You Are What You Read"

Study Book

Your Face in This Mirror. By Dwight E. Stevenson. The Bethany Press. 96 pages. \$1.

This latest "Cooperative Text" in the "Faith for Life Series," written by a well-known Disciple author, mediates to the local Church level many of the valuable insights of current biblical theology.

The first ten chapters are designed to bring about a personal encounter with the Bible on its own plane of action—that of revelation and redemption. In these provocative pages the reader will be confronted, in contemporary language, by such primary biblical realities as man, sin, God, Christ, salvation, the Church, ethics, death and eternal life. The remaining three chapters deal with the relation of the Bible and the word of God, the questions of biblical criticism, and how to read the Bible most effectively.

Professor Stevenson, in a little book, has dealt with big subjects in a concise and vital manner which will be suggestive to the preacher, helpful to the teacher, and challenging to anyone who dares to venture within what Alexander Campbell once described as a circle the center of which is God and the circumference of which is humility.—GERALD A. VAN DOREN

Sermons From Revelation

A Vision of Victory. By Robert L. McCan. The Broadman Press. 137 pages. \$3.

In this little book of sermons, Dr. McCan attempts a middle road of expository preaching between the feeling of those trained in the liberal theology and the fundamentalist, especially those who look upon the Book of Revelation as the all-important source of our faith.

After he places each chapter in its original setting, with its significant religious meaning for that time, he then attempts to make it relevant to our day and many of the problems that we face in this twentieth century. He interprets

the imaginative, and in places the incredible, pictures that are portrayed in the Book of Revelation in the common-sense language to deal with similar problems of our times.

For ministers and Christians generally, who have taken the attitude that the apocalypse is not for us or for our time and therefore have ignored it utterly in preaching and in reading, the author makes a real contribution. He finds and communicates real meanings that are relevant to any generation in many of the obscure passages in the book. I recommend it especially for preachers.—JOHN BARCLAY

The Lord's Supper

The Administration of the Lord's Supper. By William Robinson. The Berean Press. 47 pages. 35c.

The appearance in a more permanent form of these articles written for *The Christian Advocate* resulted from the acceptance and wide demand of their first appearance. Dr. Robinson's book is written with an appreciation of a more liturgical approach to the administration of the Lord's Supper and he bases this approach on giving a practical and theological understanding to the various aspects of the service.

Dr. Robinson believes that in this the most characteristically Christian service the leader and communicant should both be prepared spiritually. He criticizes the viewpoint of regarding the Lord's Supper as just a "chore" to get out of the way before the sermon. He would have it placed after the sermon in the order of worship.

All of the service should be objective toward God and not subjective toward mankind. He states this point by saying that hymns such as "Glorious Things of Thee Are Spoken" should be used instead of "That Will Be Glory for Me." The use of "Improving on the service by introducing devotional content [as it] often only achieves the introducing of things which are . . . utterly sentimental" (page 9). One

realizes that the leader or "celebrant" should not be chairman of a meeting but he should be an inconspicuous leader of worship.

In the use of meaningful symbolism the author advocates the use of silent moments in the service as well as the leader performing various acts such as breaking bread and pouring from a flagon into a chalice. This practice is still done in the Church of Christ of England, Scotland and Australia.

Every minister, layman and elder who leads in public worship will find this book particularly helpful in gaining perspective as a leader. Those going to Edinburgh will find the 2/6 spent for these few pages will be 35c well invested.—DEL HAMM

Counseling Problems

Sir, I Have a Problem! By R. Lofton Hudson. Thomas Y. Crowell Company. 148 pages. \$2.50.

The author is Director of Midwest Christian Counseling Center at Kansas City, Missouri, and has studied in several significant centers for pastoral counselors. The author, the book explains, offers daily counsel to those seeking help and also offers what assistance he can through the mail. The book is an outgrowth of the latter.

Titles of eight sections indicate the essential subject of the problems such as "Emotional Problems," "Husband and Wife Problems," etc. The problems are doubtless quite representative of those that concern most persons to a lesser degree. The problems are interestingly and concisely stated; the answers are too. The author combines his understanding of psychology, social relationships, the Bible, churches, Christian ethics and the limitations of brief answers to produce an interesting book.

In the preface the author states, "If some people are helped, or even entertained, I am grateful." Doubtless the book fulfills his hopes.—R. EUGENE MADDOX

When You Missed Church

by Glenn E. Wagoner

You missed the fellowship that's there,
You missed the hand clasp, missed the prayer.
You missed the word of God as read,
You missed the things the preacher said.
You missed the worship's wondrous hour,
You missed the Spirit's tender power.
Not only did you miss the chance
Your life in Jesus to enhance,
You missed your chance to do your share
To build his church, the house of prayer.
And so the loss was yours indeed—
God had no chance to meet your need.

DELIGHTFUL Summer Reading

THE FOOL OF GOD

By Louis Cochran. An exciting novel based on the life of Alexander Campbell, a dominant figure in the early frontier life, whose revolutionary teachings laid the foundation for the great upsurge today for Christian unity. Every event in this absorbing story occurred, each person lived and played his role . . . a compelling portrait of a great man. 10F396, \$4.95

GREAT WOMEN OF THE CHRISTIAN FAITH

By Edith Dean. Forceful biographies focused on the courageous women who spoke with their lives and convictions, from the days of early Christianity to the era of missionary expansion. Recreates again the steadfastness and resourcefulness that Christian faith supplies. 10G574, \$4.95

ALL THE WOMEN OF THE BIBLE

By Edith Dean. A captivating companion volume to *Great Women of the Christian Faith*. 10A123, \$4.95

NARROW ESCAPES AND WILDERNESS ADVENTURES

By Ben East. A collection of 21 thrilling outdoor tales that will appeal to men. The author recreates adventure, danger and threat. From *Outdoor Life Magazine*. 10N239, \$4.50

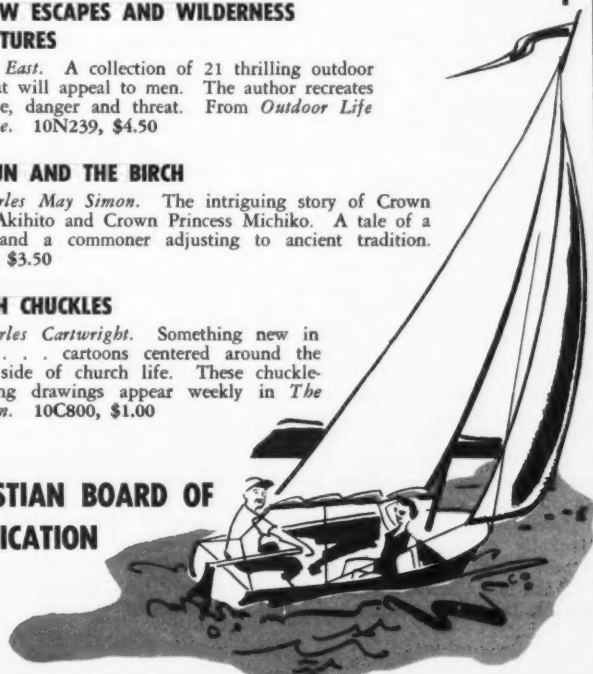
THE SUN AND THE BIRCH

By Charles May Simon. The intriguing story of Crown Prince Akihito and Crown Princess Michiko. A tale of a Prince and a commoner adjusting to ancient tradition. 10S735, \$3.50

CHURCH CHUCKLES

By Charles Cartwright. Something new in humor . . . cartoons centered around the lighter side of church life. These chuckle-producing drawings appear weekly in *The Christian*. 10C800, \$1.00

CHRISTIAN BOARD OF PUBLICATION



RELAX . . .

LANGUAGE

The month's most domestic story concerns a housewife in Tibet.

Smelling something burning, she rushed into the kitchen crying, "Oh, my baking yak!"

HUGH SCOTT IN "TODAY"

• • •

The best way out of a difficulty is through it.

MANAGEMENT BRIEFS

• • •

STEWARDSHIP

I am so humble,
I do confess,
My virtue fairly
Brings distress.

And I'm so frugal
In my tithing care,
My giving beyond
The tenth is rare.

H. C. R.

• • •

SIMPLE

An American was telling his friend how he drove a car all over a foreign country during his vacation.

"But how can you tell when you violate the traffic laws when you don't know the language?" his friend asked.

"That's easy," was the reply. "They put you in jail."

"MINNEAPOLIS STAR"



But this is something my grandson said. . . .

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Finger on the Spot

Editor, *The Christian*:

I have read "Faith, Alone, Not Enough" by George A. Jacobs (*The Christian*, March 27, 1960), and I am so grateful you printed that article. I feel that Mr. Jacobs put his finger right on the weakest spot in our churches. So frequently we try to educate our members so that they will be better stewards of their money, time and talents when actually they haven't even experienced the new birth, which must come first (John 3). It seems we are so interested in adding numbers to our membership lists that we forget the basic requirements set down by our Lord.

I would deeply appreciate your publishing more articles urging our people to get back to the fundamentals of our faith and placing Jesus Christ in his rightful position; then all other details of our church organization will fall into their proper places.—MRS. EVA NEWLIN, Peoria, Ill.

Conference Worthwhile

Editor, *The Christian*:

Having read Ed Bridwell's appraisal of the Second Consultation on Internal Unity, I find myself in disagreement with his conclusion at a few points.

I attended the consultation and appreciated it very much. Contrary to Mr. Bridwell, I heard many hopeful voices and feel quite hopeful myself. He may be referring to immediate organic union when he uses the term "hope" and, if so, may be correct in saying that "little hope can be expected from these meetings, at least in the immediate future." However if he is speaking in a broader sense, and item (3) reads that way to me, I feel that my opinion will differ from his.

There are many viewpoints within each "side" and I feel that the consultation helped all to understand other viewpoints better simply through talking about them and discussing them in a spirit of good Christian fellowship. Much of the difference among us is in misunderstanding. When we put aside thoughts of vested interests and prejudices and honestly seek to find our common faith and pur-

poses, we are closer together than we sometimes realize. In one session of a discussion group we spent almost an entire period discussing a problem we had in common rather than our differences. Many myths were exploded in person-to-person conversation.

Those in the discussion group I attended felt that the consultation did do some good and ought to be repeated in various sections of the country if possible. The spirit was excellent, the fellowship enjoyable, the lectures of top quality.

While I don't think all our problems were solved and I don't expect complete organic union in the foreseeable future, I do feel that the understanding and spirit of the conference was something very worthwhile and can be considered a concrete accomplishment. Let's have more consultations!—LYNN D. COOPER, Aline Okla.

Leaflet Material

Editor, *The Christian*:

Robert Fangmeier's article in *The Christian*, March 13, 1960, should be put into an inexpensive leaflet and made available to such offices as mine for wider distribution. I am writing to thank you for the article and to express the hope that some plan is under way for its distribution.

Various campaigns for control of the liquor topic are now in progress down here through church support.

With gratefulness for all your fine work and greetings to your group.—JOSEPH B. HUNTER, Little Rock Ark.

Memories

Editor, *The Christian*:

My interest increased as I read in *The Christian* of February 7 the letter by J. W. Paine. First, because it was from Nebraska, where I spent the first twenty-seven years of my life, and also because we were fellow-students together in Drake University.

I was born February 24, 1868, in Eddyville, near Oskaloosa, Iowa, at that time quite a center in Iowa for our early church.

I went with my parents in 1871 to Nuckolls County, Nebraska. My father, J. M. Cook, organized, in 1872 the first Christian Church in the County. It is still serving as a little

country church. The church was organized by a few pioneer families following a two-week nightly meeting conducted by Rev. D. R. Dungan, then one of our young pioneer preachers.

Rev. William Sumpter ministered to this little congregation every two weeks. He took my confession November 18, 1884, baptizing me the same day. I have therefore been a regular member of the Christian Church for almost 75 years. It has meant more to me in all the years since than I can report here.

I registered for entry to Drake University in September, 1888. Was there but one year. I often think of this year as one of the most profitable of my early life because of the many and certain rich friendships I made there.

I still carry a strong mental picture of many of them which I am sure I would recognize if I could see them now as then. Just to name a few: Ames, Wilson, McKinnon, Davis, Campbell, Nesbitt, Brown, Wickizer. George Campbell registered into Drake the same day I did. E. S. Ames was a senior. He united Mrs. Cook and me in our marriage fifty years ago.

I remember a Bro. Paine as we sat together in Prof. Dungan's church history class. I wonder if it is J. W. Paine of Ord, Neb. If so, greetings, my dear old friend.

I have been a reader of *The Christian-Evangelist* most of the years since it was founded by J. H. Garrison, whom I heard many times during his active life.

Are there not others that can give us of their early days, so long ago passed?—CLIFF R. COOK, Winter Park, Fla.

Loyal Opposition

Editor, *The Christian*:

C. Harvey Lord's "Needed—a Loyal Opposition" (*The Christian*, March 27, 1960) was a most helpful article motivated by an excellent spirit.

If the author could be appointed to the resolutions committee for the International Convention, or could sit in its sessions, he would find plenty of "loyal opposition" before any resolution comes to the convention!—BRUCE B. MATTHEWS, Bloomfield, Iowa.

A World Convention Prayer . . .

Toward Greater Unity

A World Convention prayer by Jesse M. Bader, general secretary, for the greater unity and richer fellowship of Churches of Christ (Disciples) around the world.

O GOD, who hast made of one blood all nations to dwell on the face of the earth, we commend to Thy loving care our brethren in every land, who are linked by a like precious faith in the World Convention of Churches of Christ.

Increase among us the sense of brotherhood and the spirit of good will. Grant us courage and insight

to implement our Lord's plea for Unity, that by manifesting a unity among ourselves we might more effectively witness for the unity of Thy people everywhere.

We rejoice in the fulfilment of our Lord's word that men shall come from the East and West, the North and South to share in the enlarging fellowship of Thy King-

dom. Help us to foster a greater love for each other which will lead to a richer fellowship among us. Give us a concern for those of our brethren caught up in racial tensions, make us mindful of those who witness amidst perplexing situations; may the ties of brotherhood in our world fellowship encourage all to maintain the spiritual glow.

Forgive us for our pride and prejudice and enable us all to play a worthy part in speeding the day when the knowledge of the Lord shall cover the earth as the waters cover the sea; through Jesus Christ our Lord. AMEN.

—"A Little Finger"

(Continued from page 15.)

on the children, and opened her Bible to Corinthians, reading carefully through the chapter.

Helps! she thought. Perhaps that is my gift. But am I really much help? I never seem to get around to helping very much.

Mary watched the baby girl playing with her feet, catching first one then the other and chewing on the soft leather of her shoes. Mary thought of one of the verses she had just read, and laughed as she picked her up. "Even a baby like you know her feet are part of her body, even if you don't know how important they are. And I'm part of the body of Christ and even if I'm not very important, I'm still a necessary and useful part."

The record player had stopped and the children looked up at her questioningly. She smiled reassuringly at them, and they all moved with her to answer the suddenly ringing doorbell. The children watched wide-eyed while she handed the rich-looking cake to Jane.

"Sorry you can't come, Mary," said Jane, "but I can see you are well occupied. There will be more than enough of us at the house and you'll be accomplishing more right here."

"I'd like to be helping there, too," she said, "but someone has to make the cakes and look after the babies in God's world."

"That's a fact," agreed Jane, and hurried away.

Mary smiled. "I guess maybe I'm just a little finger, but even they are a help," she said. "At any rate it's time I gave you little folks a piece of cake and a glass of milk. I'll guarantee you don't any of you mind what I am. Right now it's cake and milk that matters!"

From now on, she thought, I'll be content to be a cake-making, baby-sitting little finger for my Lord.

Why Pension Fund Gift Annuities

When the Pension Plan began thirty years ago, the Pension Fund agreed to continue necessary Ministerial Relief, to administer the 1919 Pension System, and to pay prior service gift money to all older ministers who enrolled in the Pension Plan by January 1, 1931. These commitments have been and are being faithfully kept. In addition, pensions under \$60 a month are supplemented and Student Gift Memberships are provided. As a result, 1,152 of our aged ministers, missionaries and their widows and 268 students are receiving gift money every month.

Part of this gift money has been made available because of Pension Fund Gift Annuity Agreements.

With a Pension Fund Gift Annuity one gives money away, but still receives a generous income until death.

A single life annuity may be secured. Or, two people may make a gift, with the rate of income determined by the age of the younger. When one passes on, the same annuity is continued to the survivor for life.

Pension Fund Annuities are a safe investment. The check goes on time, every time.

Pension Fund Annuities mean "life"—life to the donors, and life to many aged servants of the brotherhood. Write for rates today!

PENSION FUND OF CHRISTIAN CHURCHES
(Disciples of Christ)

800 Test Building

Indianapolis 4, Indiana



LET'S TALK IT OVER

by F. E. Davison

QUESTION: Should a minister of a church attend the Sunday morning sessions of the church school?

ANSWER: Your question cannot be answered with a dogmatic "yes" or "no." Different churches provide different situations. Some have two worship services each Sunday morning with perhaps church school between. Under those conditions I think it would be unfair to expect the minister to have demanding responsibilities during the church school hour. There may be occasions when he will want to accept an invitation to meet with a special class or group but that should be of his own choosing and not demanded of him by the congregation.

During much of my own ministry I taught a class at church school but that was before I started dual services. Even when I had only one service I expected the sermon suffered because of my class work and no doubt my class work suffered because of the sermon. On the other hand I think there are times when such intimate contacts help the minister to be a better pastor. In one church where the church school followed the worship I taught a class of young married folk and at certain periods we would open the doors and let the class members criticize the sermon. Many helpful criticisms were made and maybe some that smarted a little but it was worth it for those who wanted to find fault

stayed awake during the sermon in order to find something to criticize.

Now let me say that I think any good pastor should from time to time look in on all the departments of the school. The boys and girls of the church should come to know the pastor and he should make a real effort to know them. One Sunday I stopped in front of the primary department to shake hands with Freddie who was standing there. He looked up at me and said "Do you know this is the first time I ever shook hands with a man who owned the church." I of course hastened to assure Freddie that I did not own the church but just worked there. If that was the first time I had shaken the hand of this primary pupil I should have been ashamed of myself.

QUESTION: Should an individual divide his offering between the local church budget and world causes if he feels that the church's budget does not give a sufficient portion to wider interests?

ANSWER: The gospel is to be preached not only in Jerusalem but also in the uttermost parts of the world. No church should become so involved in its own local program that it fails to see the call of world outreach. It is to be hoped that your church has a worthy missionary budget but if it does not, I think you have every right to mark your gift for "world

causes." Sometimes a church dictator or two on an official board can easily quiet the voice of those who believe that the church is a world fellowship and not a local club.

Most of our wide-awake churches these days are setting up their financial program so that a certain percentage of all monies received shall be dedicated to world outreach. In some churches that percentage is perhaps too small but it is a move in the right direction. Some congregations have caught the vision and plan to give as much to others as to themselves. Other churches have set a goal of 25 per cent and some as low as 10 per cent, which surely is as low as any church should go.

During the Decade of Decision every congregation should enlarge its missionary vision so that the local church budget will equal, and not exceed, the world outreach budget.

